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What Other Denominations Are Doing in Religious Education.

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To discuss the complete Religious Education program of any one denomination would be a very difficult task, so this paper is in no way complete as to the individual programs nor as to the denominations discussed. I shall outline the Religious Education of the Episcopal Church and the Methodist Church, these being selected on account of availability of material. In order to be absolutely correct in all my statements, I shall quote in almost every sentence from the literature published by these denominations. For this reason I have preferred to use as source material the literature that is sent out by the Boards of Religious Education of each denomination rather than using the Journal of Religious Education.

As I have studied these undertakings some of the plans have interested me very much and have inspired me to launch out into the deep of Religious Education and let down the nets for a fuller draught of lives consecrated to the Master and educated for His service.

The Episcopal Church.

Religious Education is the process of learning to live the Christ life.[1] The educational work should be carried on to the

1 I. page 4.

(Reference to literature listed at end of paper.)

end that society may be transformed after the mind of Christ, that each one may play his part in the kingdom of God, and that each may find his place and fill it.[2] The task summarized is as follows:

To make available to teachers and children and youth of our church schools the Christian Nurture Program. To make available the best methods of guiding the younger churchmen. To challenge young men and women to face the romance of active leadership in the Church's life and work. To emphasize clearly the need and tremendous service rendered by the Church Building Schools. To hold in steady and in vital relationship to the church life, all our young men and women. To challenge the Church at large to face the responsibility of adequate support for the development and equipment of our Church Colleges. To aid in the promotion of a well rounded parochial program for Religious Education. To stress the large educational opportunities offered through the proper presentation of pageants and religious drama, and the cultivation of correct methods in their preparation and production. To make every home of our church folk a school of Christian knowledge.[3]

The Church School.

The Church School involves the work and interests of the Church School, Sunday, week-day and Vacation, Church School Service League, Teacher Training, and Religion in the Home.[4] The curriculum of Religious Education is a program of educational activities directed toward the creating of Christ-guided personalities. These educational activities are mainly concerned with three emphases:

1. Knowledge of mankind's experience with God both past and present, through the Bible, the Church, nature, and human nature.

2. Worship or actual practice in personal companionship with God through prayer, and praise, and sacraments.

3. Service or actual practice in the natural good-will activities of a Christ guided personality.[5]

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2 II. page 483. 3 III. page 3. 4 III. page 112. 5 I. page 4.

The ultimate touchstone by which we may determine the fitness of a curriculum for use in a Church school consists in the power of its program to bring the child into personal relationship with Jesus Christ through His Church, and arousing a sense of daily dependence upon God for His gifts and graces. God has gifts for His child, gifts of wisdom, power, and leadership. He gives them most often through the Church. God has something to say to His child and has many voices, but that which speaks most clearly is the voice that speaks through the Church. God has many meeting places with His child, but God's house is His appointed trysting place.[6]

Having defined the curriculum, stated its aim, and set forth the method for determining its fitness, the Christian Nurture Series has met the approval of the National Council of the Episcopal Church and is very generally in use. It is developed with five great aims. These aims are:

1. Information, 2. Memory, 3. Church Loyalty, 4. Devotional Life, 5. Christian Service. In this five-fold aim Christian Nurture satisfies five demands of human nature. Desire is found in all men in all ages. First, there is the desire to know; second, to impart something to another; third, to talk to and with the highest and strongest he knows; fourth, there is a universal group instinct, which combines those of like belief for the accomplishment of great tasks; and fifth, there is the desire to perpetuate one's self in something that is worth while, to leave the world better than we found it.

All these desires are as old as man himself. Christ came to fill them with new life and to give them right direction. Herein then is the natural foundation of the five-fold aim of Christian Nurture. Together they are like the strands of fibers, which are twisted into a single rope, an unbreakable cable by which the life of the individual may be lifted out of earthliness into heavenliness.[7]

The Christian Nurture Series is so planned that the child is led by a sequence of courses towards the three successive goals of the series: namely, relationship with God, Church member

6 IV. page 28. 7 IV. page 28.

ship, Service. These correspond to the characteristics of growing childhood and youth. At the close of each sequence stands a climax in which the ideal of the sequence is seen at work.

In the earlier years of his life, the child's feeling is stronger than thought and the aim of the courses in the lower grades is to awaken and develop in his soul the right feeling toward God as his father, and as a result of this love to trust Him and to obey Him. Appropriate stories from the Bible, nature, and Christian experience are used to illustrate this teaching. He is shown in simple ways how to know and to love his Lord and Saviour. This first sequence is called "Church Pathways."

The child having finished with these elementary principles is now to receive the material which will help him understand and fulfill his responsibility as a member of the Church. He is made familiar with the chief events of the Saviour's life by the study of the Christian year. He is trained to take his part in the public worship of the church by the study of the Church Book of Worship and by participation in her services. Because the church is built upon the person of our Lord Jesus Christ, special emphasis is laid upon the child's personal relation to Him as his friend and companion in daily life. Then follows a course stressing the continuity of the Church's organization from the Upper Chamber in Jerusalem to the child's own parish church. The climax sketches vividly Our Church and Her Mission.

When we come to the period usually covered by the senior high school there is a change of method and a wider latitude of election suggested. A series of texts suited to this particular period are provided. The object now is to help boys and girls interpret, organize, and relate the truths involved in their previous church training in order that they may appreciate their heritage of Christian thought, vindicate their Christian convictions, and give themselves to serve the Kingdom of God.[8]

Titles and topics of separate courses:

Sequence A. Church Pathways.

Grade A. The Heavenly Father.

8 IV. pages 30, 31, 32.

Grade B. Our Father's Gifts.

First Grade.—Trust in God. Age 6. Second Grade.—Obedience to God. Age 7. Third Grade.—God with Man. Age 8. Fourth Grade.—God's Great Family. Age 9.

Sequence B. The Church's Life.

Fifth Grade.—The Christian Seasons. Hearing God Speak through the Church Year. Age 10. Sixth Grade.—Church Worship and Membership. Hearing God Speak through the Church Service. Age 11. Seventh Grade.—The Life of Our Lord. Hearing God Speak through His Son. Age 12. Eighth Grade.—The Long Life of the Church. Hearing God Speak through the Lives of the "Blessed Company" from the Upper Room to the Parish Church. Age 13. Ninth Grade.—Our Church and Her Mission. The Church at Work Today. Age 14.

Sequence C. Truth and Service.[9]

Winning the World for Christ. Our Bible. The Work of the Holy Spirit. The Creed and Christian Conviction. The Christian and the Community.

The ideal of the Church School is to become an effective agency in assisting human lives made potentially in the image of God, to realize the high destiny to which the Holy Spirit of God is ever calling them.[10] For the accomplishment of this ideal other books are constantly being added to provide such elective material as is necessary to meet any situation in the local Church.

Adult Education.

Realizing that this program can not be fully attained through the Church School alone, the Adult Education Commission is studying adult life and is outlining a plan for developing a fuller knowledge of Christ and His way for mankind, on the part of each communicant so that the homes may be more thoroughly Christian. To this end the Sunday morning class is not sufficient and parishes are urged to form discussion groups, study groups, to lead the parishioners into a larger use of the

9 IV. pages 33, 34. 10 IV. page 37.

free library service, or to promote in any way a better understanding of the task in hand. This movement for Adult Education has brought very gratifying results to the leaders and will be felt more and more as the years pass.[11]

Teacher Training.

For the training of teachers in the local church the Teacher Training Commission offers one hundred and seventeen courses leading to diplomas in Missions, Social Service, Church Drama, and in Religious Education. These courses are frequently presented at conferences, institutes, and various church gatherings. They are arranged in nine groups, as follows:

1. Psychology; 2. Pedagogy; 3. Educational Program of the Parish; 4. The Bible; 5. History; 6. Christian Worship, Faith and Life; 7. The Church's Program of Service; 8. Parish Administration and Organization; 9. Miscellaneous.

Some of these courses may be taken by correspondence.

Student Work.

The work in colleges and schools is done through the National Student Council. The council was organized in 1918 and has now seventy-eight units in colleges and universities. It is the students own organization and was created to furnish a bond of unity between the church student societies, to set a goal of endeavor through a program of worship, religious education, church extension, service, and meetings; to bring about initiative in control of student work by elected students, professors, and clergy in each Province, and to furnish a channel through which the National Council can reach students.

One of the most important pieces of work undertaken in the past five years has been an inquiry as to methods of doing student work conducted by the Student Inquirers, one for each Province. This group has been supported by the department of Education and out of their actual experience with the stuents in their respective colleges has come a book of principles, "The Church Inquiry Into Student Religious Life," which is the first authoritative work of that kind.[13]

11 V. pages 477-483. 12 I. page 3. 13 III. pages 115-117.

Work Among the Negroes.

The Episcopal Church's policy has been much the same among the negroes as in foreign lands, doing everything possible to help the whole number, yet concentrating especially upon the training of leaders who will in turn instruct their own people.

The training of leaders is carried on by a group of schools under the American Church Institute for Negroes, which schools, though they differ in detail, have in common a practical education, home training for the girls, trades for the boys, teacher training for both and whatever church teaching is possible with the few men and limited equipment available.

The educational scope of the schools beginning with primary grades for the children of the community not otherwise adequately provided for, runs through the high school, and includes a standard Junior College, a Training School for Nurses, and a Divinity School.

The successful expansion of the work of the Institute for Negroes in recent years is among the most notable achievements credited to the church. Instead of scattered attacks upon this vast problem, we have a carefully planned program under one direction.

The effective influence of these schools on their communities is striking, especially in the country schools. Co-operating with the wise philanthropy of the Rosenwald Fund, the Institute Schools and their graduates are molding and directing Negro education in whole counties among thousands of Negroes. Government farm demonstrators are on the school staffs, winning the confidence of farmers, drawing them together by the thousands in annual farmers' conferences, gradually transforming their unwise or indifferent methods. The "industrial supervisors" in the public county schools are not infrequently graduates of the Institute Schools in their respective localities, and by their simple and practical direction of classes in sewing and cooking are setting new standards in thousands of Negro homes.[14]

14 III. pages 23-28.

Rural Work.

Another phase of the educational work of the Episcopal Church is the rural work. The rural field is the great neglected missionary field before the church today. Four million children in rural America are receiving no religious instruction from any church. Other facts equally alarming challenge our church to throw her strength to meet this situation. The task of this division of the National Council is fourfold: 1. Education. To arouse the Church to a recognition of the rural problem confronting our nation and the Church's special duty in regard thereto, is our first task. 2. Rural Conferences, National, Regional, Diocesan. The second objective is to give those already in the rural field an opportunity for such special training as may the better fit them for their difficulties in their task. This is done through conferences held in co-operation with state universities. 3. Seminaries and Rural Work. Most of the future clergymen of the church are passing year by year through the seminaries. We want them to know about our opportunities in the Rural Field. At two of the larger seminaries a plan is being developed whereby the students will be given an opportunity during their course in Pastoral Theology, to work in a nearby rural parish under competent supervision. 4. Rural Representative at National Headquarters. The rural worker has often felt that the conditions and needs of his work were not understood by the leaders of the church. Quoting from Rev. John W. Suter in the July publication of the Spirit of Missions, you get a glimpse of the progress of rural education, "Home study among the isolated is growing! Nineteen dioceses report that two thousand and thirteen children are receiving Christian education by correspondence, while twenty-seven dioceses report that seven thousand, one hundred and eighty-four adults are being similarly reached".

Colorado is sending out a monthly pastoral letter which is illustrated with drawings to attract the reader's attention to the theme of the letter. It is a fine way to introduce church leaders to those who need friends and guidance. Reports from several dioceses show that their correspondence church schools

have two and three hundred pupils enrolled. Montana publishes a monthly honor roll of its correspondence church school pupils in the diocesan paper. New Hampshire pupils have a monthly mimeograph publication all their own to which they and their teachers make contributions of stories, poems, and essays in religious thought. West Virginia is planning extension work through the rural schools. Several others, trained through home study, have organized local church schools.[16]

If any of this program has interested you, write for the reports from General Convention which meets at Denver in September. Religious Education is to be featured in an unusual way at this meeting.

Methodist Episcopal Church South.

The Generad Board of Christian Education of the Methodist Episcopal Church South was incorporated August 28, 1930 at Dallas, Texas, and held its first meeting in Nashville, Tenn., on April 27, 1931. Since this legislation has necessitated quite a number of changes in the entire religious education program of the Methodist Church, I shall quote largely from their Church Discipline and from the Year Book of the Christian Education Magazine.

The General Board of Christian Education shall have supervision of all educational work of the Methodist Episcopal Church, South, in the United States of America. It thus takes over the functions belonging to the General Conference Board of Education, the General Sunday School Board, the General Epworth League Board, and such educational functions of other Boards as may be determined by the general conference.

The Board shall have supervision of all the training processes of the Church for both lay and ministerial workers except where these have been specifically delegated to other Boards.

The Board shall provide for the organization and conduct of training schools of various grades and types adapted to meet the different needs of the Church's constituency. The Board

16 II. pages 491-492.

shall have authority to determine and enforce educational standards in these schools and conferences. They shall also have power to establish and conduct correspondence schools for the same purpose, and shall provide for such conferences, councils, institutes, and other meetings as may be deemed necessary for the promotion of its training work.

It shall be the duty of the Board to utilize and co-operate with all the educational agencies and institutions of the Church in developing a Church-wide program for training of our ministers and laymen.

The work of the Board shall be conducted under three general departments, which shall be known as:

1. The Department of the Local Church; 2. The Department of the Schools and Colleges; 3. The Editorial Department.

There shall be a Committee on Curriculum, and a Committee on Training and Life Service.[17]

In the annual report of the General Secretary of the General Board some of the accomplishments are stated. The Staff of the General Board of Christian Education is seeking to carry out in all of its work the great principle of Evangelism as it is related to Christian Education. We must emphasize the importance of presenting spiritual truth as it comes from a heart that has been made warm by personal contact with Jesus Christ.

The legislation adopted at Dallas has met with hearty approval of leaders in the field of Christian Education among all of the denominations. This is perhaps the most strategic and far-reaching movement which has been enterprised by any church.

Of special significance has been the progress made in co-operation with the General Board of Missions. A general agreement with the Woman's Council has been reached concerning Children's Work, also an agreement concerning the foreign extension program which provides that a representative be selected by the two Boards upon the recommendation of this Joint Committee. The responsibility for administration is to rest

17 VII. chapter XIII.

with the Board of Missions, and the responsibility for methods and program of work is to rest with the General Board of Christian Education. Agreement was also reached with regard to "Specials" in Sunday School. Plans looking to co-operation with regard to the Life Service program have also been perfected. From this statement it is evident that the great interests committed to our care have been constantly upon our hearts, and that we have sought in every way possible to make the best investment of time, talent, and energy in order that these interests of the kingdom might go forward.[18]

The Department of the Local Church.

Through the Department of the Local Church the Board shall have the supervision of all the educational work of the Church, including worship, fellowship, study and evangelistic, missionary, social and recreational activity, and shall be responsible for forming standards and preparing programs for the organization and work of Christian education in the Church.

It shall also have authority to provide courses for the training of pastors, teachers, officials, and others in the work of the Church, and to promote such courses through various types of training schools, correspondence schools, and such other agencies as it may see fit to establish.

The Board shall further provide for Epworth Leagues and for young peoples organizations of wider inclusion than the local Church, the special purpose of which shall be to give young people opportunity for initiative, self-direction, and intellectual, social, recreational, and evangelistic activities, under the guidance of the Church.[19]

The new plan outlined by the Commission proposes a seven day schedule, and would enlist the whole Church in a program of education. The local Church, therefore, has been divided into three sections, known as the Children's Division, the Young People's Division, and the Adult Division.

18 VI. pages 13-17. 19 VII. chapter XIII.

Annual Report of Children's Division.

I. Lines of Promotion.

(1.) Leaflet and Pamphlet Material for this division is prepared to cover all phases of its work.

(2.) Children's work in the Local Church, Vacation, Evangelism with Boys and Girls, the Little Child with God, and several others.

II. Field Organization.

Here district organization is possible; meetings for children's workers are held; correspondence with the local workers is carried on; leaflets, pamphlets, and mimeographed materials are distributed. Service in training schools and in all other phases of the work is maintained in a most effective manner.

III. Field Contacts with Staff Members.

Each member of the staff of the Children's Division participates in training schools, local church group, district, and conference-wide meetings, and is available for consultation concerning specific problems.

IV. Training Work.

The Children's Division has the responsibility for constant enrichment, through revision of aim, scope, content, and bibliography, of the seventeen courses which lie within the children's division; for co-operating with prospective instructors during the process of preparation for teaching; for maintaining contact with instructors already approved.

V. Missionary Education.

Our fundamental conviction is that missionary education is at the heart of Christian education that otherwise no program of Christian Education has a right to be called Christian Educaion. Having this conviction, missions and allied subjects have a large place in the regular lesson material.

VI. Local Church Activities Beyond the Sunday School.

A continuous effort is being made to guide the development of a unified program which includes not only the Sunday session

but week-day, vacation school and extended Sunday morning sessions. With the crowded schedule of children of public school age it seems difficult to plan for regular week-day sessions for whole departments, but in an increasing number of Sunday Schools one or more classes are meeting weekly, monthly or occasionally. There is growing interest in the extended Sunday morning session.

VII. Vacation Schools.

The interpretation of the vacation school as an integral part of the year-round program of religious education, rather than as a detached segment, here as in other denominations, has continued and is being more and more fully appreciated by those who follow the suggestions to that end.

VIII. Childhood and Youth Week.

This is a time when all adults, including parents as well as church school workers, should pause and take stock of their own equipment and plan of work and responsibility for guiding the lives of growing boys and girls. An effort has been made to make the programs for this work wholly inspirational and educational.

IX. Children's Work at Junaliska, N. C.

The board continues to have at Junaliska an unexcelled opportunity not only for leadership training, but also for Christian education of children. Here one is privileged to see the laws of learning and the principles of religious teaching in actual operation as the capacities, interests, and needs of boys and girls are recognized in the plan for study, work, fellowship and worship.

X. Emphases for the Quadrennium.

Out of the many challenging lines of service for the children of the Church it seems that the following should receive the major emphases. First, the unreached children. Thousands of children for whom our Church is directly responsible are receiving outside of the home no training in Christian living. Second, the small church. The division will endeavor to bring

about more effective work with the small church. Third, child study. We regard child study as one phase of religious education as well as parent education and desire to co-operate in plans of the board for encouraging and guiding systematic child study in local churches. Fourth, better teaching. Fifth, the unified program.[20]

Annual Report of the Young People's Division.

The building of a unified program of Christian education among young people, twelve through twenty-three, and an organization adequate to carry it forward has been approached from the angle of the local church rather than from the angle of an overhead organization. The program must begin where the young people are in actual life and must first discover the points at which they are in most need of help. It will be an effective program in proportion as it meets those needs and pro vides guidance, inspiration, and help that boys and girls and young men and young women need in achieving a vital relationship with Jesus Christ, in growing in Christian character, and in rendering an effective service to the world.

Groups of adult leaders of young people and groups of young people themselves from over the entire Church have been brought together in conference. Dozens of regional meetings of successful leaders have been held, and the experience of representative local churches from country circuits to city churches have been studied closely.

Missionary education is having large place in the program of the Young People's Division in the local church, carrying forward the work formerly done by the Young People's Missionary Societies as well as that of the Sunday School and Epworth League.

It is generally recognized by progressive educators that the experiences of greatest value in character development are those that involve purposeful deeds, and create activity on the part of the pupils. This principle of "Experience-centered" curriculum has been made an outstanding feature in the plans for

[20] VI. pages 53-61.

the Young People's Division and should have great significance for the future church.

To provide adequate training for the leaders and potential leaders among the young people, a special course of study known as the "Methodist Young People's Training Course" has been developed. For the majority of the young people a simpler course called the Christian Culture Course has been planned. These courses are intended for the group between sixteen and twenty-three. It has been recognized that the needs and capacities of boys and girls between the ages of twelve and sixteen differ too widely from those of the older group to make possible the same type of training. For these younger adolescents a course called the Christian Adventure Course has been planned to broaden the interests, to guard and guide the desire for independence and recognition, emerging at this age, and to discover and develop leadership ability.

The program also provides young people's training conferences in different sections, and young people's leadership conferences at various places.

Division of Adult Work.

The major emphasis in the Adult Division has been placed on the necessity for a unified program of Christian education for adults. Adult Bible classes and other adult groups must see that the church's program is their program. The adult classes must realize that it is their responsibility to develop and carry out a continuous program of evangelism and church loyalty, that they must co-operate in developing a spirit of Christian fellowship throughout the adult constituency and that the larger part of the adult membership is dependent upon the adult Bible classes for their program of missionary education and Christian service.

The Adult Division is seeking to meet its responsibilities in the following ways: 1. Discovering, enlisting and training a leadership for Christian education of adults; 2. Giving guidance to local churches in developing a program of Christian education for adults; 3. Registering and reporting of adult

Bible classes; 4. Preparing promotional materials; 5. Conducting Bible conferences; 6. Developing an effective church-wide organization for the Christian education of adults; 7. Meeting field engagements; 8. Serving on committees.[21]

The Editorial Department.

The literature issued through this department is listed but not discussed.

1. Periodicals which carry International Uniform Lessons—The Senior Quarterly, The Adult Student, The Home Quarterly, The Methodist Lesson Leaf, The Sunday School Magazine. 2. Periodicals which carry International Group Lessons—Our Little People, Junior Lessons, The Elementary Teacher, The Intermediate Quarterly, The Sunday School Magazine. 3. Other Publications—The Epworth Era, The High Road, the Haversack, The Torchbearer, Boys and Girls, Childhood Guidance in Christian Living. 4. Miscellaneous—Bible Lesson Pictures, Olivet Cards, Pupil Lesson Stories. 5. Training Text Issued and in Preparation: Our Pupils and How They Learn, Guiding Religious Growth of Primary Children, Administering the Senior Department of the Church School, Worship in the Church School, Studies in the Life and Work of Jeremiah, The Wisdom Literature, Life and Work of Isaiah, The Prophets of Israel, First Corinthians, Studies in Galatians, Studies in Acts, Bible Lands. 6. Cokesbury Training Courses—Teaching in the Small Sunday School, The Meaning and Message of the Christian Religion, the Child in the Small School, The Child and How He Learns. 7. Texts of the Leadership Training Publishing Association. Guiding Kindergarten Children in the Church School, Beginners Department in the Church School, A Study of the Little Child, Junior Material and Methods, Junior Department Administration, Adolescent Materials and Methods, The Improvement of Religious Education, Worship and Religious Education.

21 VI. pages 71-77.

Department of Schools and Colleges.

The department is undertaking an enlarged program of promotion. It has expanded the program for "College Day" and has designated the fifth Sunday in May of 1931 to be known as "College Day". Suitable program material has been prepared and sent to the churches.

The Division of the Wesley Foundation has held eleven Spiritual Life Conferences in as many different colleges during the year.

The department called together a group of selected college and church leaders to consider "The Relation of College Students to the Local Church". This meeting was held in Nashville, March 18 and 19, 1931. The discussions which developed revealed a keen interest in this somewhat undeveloped phase of our work.

Co-operation between this Department, the Department of the Local Church, and the Board of Missions and Lay Activities in the promotion of our Pastor's Schools is undergoing a careful restudy.

There have been omissions because of: 1. not having definite information; 2. similarity in work of all denominations; 3. time did not permit of a comprehensive discussion of the Religious Education of any church, but the salient points of these two denominations have been somewhat thoroughly studied, and I have profited by the study.

The United Lutheran Church of America, like the Methodist Church, is undergoing a good many changes in its Religious Education Program. The work of the Board of Education is now divided according to the functions of Public Relations, Research, Student Work, and Institutional Service. The Sunday Schools are using the International lessons, but a new graded series known as the Christian Life Series is to be published this fall. The Lutheran Student Association of America has become nation wide, publishes its own paper, and holds conferences in all parts of the United States except the extreme Southwest.

The Educational program of the Southern Presbyterian Church is unique in that it is all built on a basis of seven departments known as the Presbyterian Progressive Program. These departments are:

I. Spiritual Life and Evangelism.
II. Foreign Missions.
III. Home Missions.
IV. Christian Education and Ministerial Relief.
V. Religious Education and Publication.
VI. Stewardship of Possessions.
VII. Christian Social Service.

It is defined as "The whole church at work on the whole program of Christ".

This church is also doing an excellent piece of work among the negroes. The four leading centers are New Orleans, Louisville, Atlanta and Richmond.

A study of these programs reveals that denominational leaders are enlarging their vision as to the needs, adjusting their program to meet these needs, and truly seeking to spread the knowledge of God until it covers the earth as the waters the sea. With no fear of truth, with a love for the personalities of men, with a conviction that the world needs Jesus, may the Religious Education leaders and teachers contribute their best in bringing the world to know Him, the giver of Light and Life.

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VII. Church Discipline, Chap. XIII.

Christian Education As Fostered by Southern Baptists During the Past Quarter Century.

By Rufus W. Weaver, D.D., Washington, D. C.

If I have been able to learn from the experiences that I have had, my knowledge on educational matters should be sufficiently varied to enable me to bring to you a sympathetic and comprehensive survey of Christian Education as fostered by Southern Baptists during the past twenty-five years.

In 1906 we had fifty-four colleges and universities, fifty-five academies and one seminary. Today we have one Bible Institute, two theological seminaries and two training schools for women, twenty-nine senior colleges and universities, twenty-six junior colleges and twenty-five academies; leaving out the theological schools, eighty colleges, universities and academies, twelve of which are being operated without any Baptist support. Therefore we have sixty-eight institutions that we own and are supporting.

It is exceedingly difficult to give an accurate account of Baptist gains and losses during the eight-year period 1921-22 to 1929-30. Dr. Albert R. Bond reports in 1922, 114 colleges and academies. The American Baptist Year Book reports the same year, ten other institutions under Southern Baptist auspices, making a total of 124 Southern Baptist schools. During the eight year period, sixteen new institutions are listed, a grand total of 140. The losses as stated in the annual reports, published as a part of the Southern Baptist Convention Minutes, indicate that fifteen senior and junior colleges and thirty-three academies have died while ten other Baptist schools that made annual reports to the editor of the American Baptist Year Book have either died or severed all connection with the Baptists—a total of fifty-eight schools lost in eight years. To this should be added twelve more, most of them Home Mission Board schools who have been orphaned by the denomination which has officially declared its inability to give any more financial

aid. Twelve institutions that are listed in the report made to the Convention last May have ceased to exist or will open next fall under other than Baptist support. Subtracting from the 130 institutions named in the Southern Baptist Convention Minutes, the forty-eight colleges and academies lost, or from the 140 institutions, which represents the total number of schools as given in the Convention Minutes and the Year Book, the fifty-eight colleges and academies lost, the remaining Baptist schools are eighty of which twelve have recently been orphaned, leaving us out of 140 institutions, sixty-eight, or less than one-half the number of schools supported by Southern Baptists since 1921-22. In another eight years, at this rate, we will rid ourselves of the problem of supporting our schools, for none will be left. This method of creating and destroying educational institutions may be said to be habitual among Southern Baptists. I once listed all the Baptist schools of Georgia, and I found that within a period of eighty-six years Georgia Baptists had established forty-nine schools and allowed forty-four of them to die. The lack of intelligent guidance in the founding of schools and the lack of sustained support after their founding has cost Southern Baptists millions in money and an inestimable loss in morale.

I have made an earnest effort to secure a financial statement as to the conditions existing in the eighty surviving institutions. Sufficient data have been secured to show that comparatively few of the institutions are keeping within their income and that deficits are piling up rapidly with little prospect of increased revenue from students or of larger gifts of any kind or character from the denomination. My personal judgment is that we have one institution in a satisfactory financial condition with assets over $5,000,000, three other institutions sufficiently well endowed to maintain a status quo and the remainder in a precarious condition, some worse than others.

In 1927 there were 11,179 Baptist students in our Baptist colleges, slightly less than seventy percent of the total enrollment, and 20,514 Baptists were enrolled in other colleges, a total of 31,693, or eighty-five Baptist students in all senior Southern colleges for every 10,000 church members we have. Southern

Methodists on the same basis had 140 students, and Southern Presbyterians 384 students. If Southern Baptists had the same interest in providing their children with a college education as the Southern Presbyterians, our enrollment would be not 31,693, but 142,347. Student enrollment indicates that Southern Baptists have 60.6 percent as much interest in higher education as Southern Methodists and twenty-two percent as much interest as the Southern Presbyterians. Since 1927-8 the student enrollment in our Baptist senior colleges has decreased seven percent and there is every prospect that the per centum will be greater next year.

When we recall the enthusiasm for Christian Education that thrilled the Southern Baptists from 1917 to 1922, it is difficult for us to understand our present situation. Either this half of a decade represents an unnatural, artificially stimulated interest, emotional in its origin and lacking a stable foundation in conviction, or there is no rational explanation to be found for our present distress.

In order to interpret the past twenty-five years, it is necessary for us to bring within our survey the whole of Southern Baptist History.

The beginning of the Southern Baptist movement within Southern states was due to the Great Awakening in New England, the coming of Shubal Stearns and Daniel Marshall to North Carolina, the fusion of Calvanist doctrine with evangelistic fervor and the spread of Baptist principles throughout the Colonial frontier which the Scotch-Irish had chosen as their own particular territory. John Fiske says that 500,000 Scotch-Irish came to the colonies between 1730 and 1770, and a large proportion of these hardy Ulstermen moved southward. Originally they were all Presbyterians. Wherever a Presbyterian Church was established with an educated pastor in charge, a school house was erected close by, and these school houses became centers of culture, training the leadership of the Southern states. These Presbyterian pastors did not possess the evangelistic fervor of our Baptist fore-fathers. These early Baptist ministers were men of spiritual fervor and native ability, but possessing little education. As a rule they discredited intellec-

tual training. In 1791 there was not a single college man in all the Baptist ministry of the South.

An educated ministry was not encouraged until there came into the South from the North, college-bred Baptist ministers, who led the forward-looking Southern Baptists in the establishing of small schools for the training of young ministers. Most of these schools adopted the Tellenberg plan and required the students to work on the farm part of the time. Southern Baptists owe a great debt to Northern men like Waite, Meredith, Furman, Sherwood, Jewett, Sherman, Graves, Eaton, Tryon, Huckins, and others who initiated the founding of our older Baptist institutions. The Civil War greatly retarded the progress of these schools.

Cathcart's Baptist Encyclopedia published in 1881 gives the names of 1,267 Baptists who had attended college but only 192 had gone to any Southern Baptist College; forty-three of them to Mercer University. In 1889 the Southern Baptist Theological Seminary completed three decades of instruction, and out of the 1,050 students who had attended, only 172 were graduates from a Southern Baptist college. "The South in the Building of the Nation," gives sketches of 1,467 prominent Southerners, 797 of them college men but only nineteen had attended a Southern Baptist college. "The Library of Southern Literature" names only twelve literary men whose Alma Mater was one of our Southern Baptist schools. A questionnaire which I sent out some time ago to the pastors serving churches with a membership of 1,000 or more within the Southern states showed that less than one-fourth of them had completed four years of college work followed by three years of seminary study. "The Men of Science of America" for 1921 contains 9,500 names but only twenty-seven of them were graduated from any Southern Baptist college. The Federal Government has recently issued a volume giving brief biographical sketches of all the men who have served in the House of Representatives, the Senate, the Cabinet and in the Presidential Chair. Out of 7,583 names, only sixty-two refer to any Southern Baptist college as their Alma Mater; Mercer leads with eighteen followed by Wake Forest with ten.

The conclusion reached from this survey is inescapable. Southern Baptist colleges have in comparison with the numerical strength of their constituency, furnished in the different fields of leadership, few distinguished men. This was due in large part to the small enrollment in all Baptist schools until comparatively recent times. A Baptist college with even 300 students, a large proportion of them in the preparatory department, was rare previous to 1890.

Southern Baptists have been and are a rural people. At the present time, three-fourths of our membership live in the country. Our greatest success has been in dealing with frontier and rural problems. In the development of missions and education, our fathers found it necessory to create agencies on a financial basis, limiting their membership to those who represented the donors to the cause supported by the agency. In this way control of the agency was kept in the hands of its friends. So long as this principle was rigidly adhered to, the control of their Conventions and General Associations was left in the hands of men of intelligence and consecration.

Our present situation denominationally has been due, not to decisions made by the denomination after free and full discussion, but to drifts, sometimes given momentum by prejudice, sometimes stimulated by groups within the denomination and sometimes due to causes external to the denomination itself. Among these I list the following: The writing of creeds by Baptist bodies, the introduction of women as members of the Conventions and Boards resulting in a growing feminization of our organized life and a diminishing interest and attendance on the part of laymen; the changing of the basis of membership from the financial one established by our fathers and the granting to State Secretaries the privilege of enrolling as members of the Southern Baptist Convention, men and women who were in no sense eligible under a proper interpretation of the Constitution; the wild adventuring in the building of magnificent educational plants, imposing onerous financial obligations upon hundreds if not thousands of our Baptist churches; the concentration of interest upon the standardization of A-1 Sunday Schools, B. Y.

P. U.'s, W. M. U.'s and other U's; and the economic slump beginning in 1921 and reaching its fulness in 1931.

All these drifts, are unfavorable to the interests of Southern Baptist Educational Institutions. The creedal discussion led to many a suspicion being directed against our schools and the heresy hunter was licensed to set traps on every college campus. The introduction of women into denominational affairs has led on the whole to a renewed emphasis upon missions, especially foreign missions, while the laymen, who now attend our Conventions in diminishing numbers, could usually be counted upon as favoring the educational institutions at home. The most important change of all has been the transformation of the meeting house into an educational institution. In thirteen years the value of our church property has increased from $45,000,000 to $218,-000,000, and most of the $173,000,000 was spent because of the necessity felt by the local church of having an up-to-date educational plant for its Sunday School. Present day conditions make it practically impossible for any Baptist institution in the South to hope to pay its indebtedness or to increase its endowment. The best that may be expected is that from friends of the institutions and possibly from the denomination sufficient funds may be secured to meet current deficits.

When I returned in 1908 from a Northern pastorate to the South I was gladdened by finding growing interest in Christian Education. Practically every state convention, supporting denominational schools, had either a standing committee on Education or an Education Commission. The members of these bodies were chosen on the basis of their active interest in the promotion of our denominational schools. They made themselves felt in the state meetings. One by one these commissions were transformed into Education Boards with Secretaries employed to promote Christian Education. The outlook for all of our schools brightened with the development of these new agencies. The demand arose that all Baptist Schools, receiving the support of the denomination, should be placed under the direct legal control of some Baptist body and the schools gladly cooperated toward this end. In 1918, while we were in the midst

of the World War, Southern Baptists became thoroughly convinced that if Germany had had the type of education we possess in America, the World War would not have been possible, and that Christian Education was the hope of civilization.

The Education Commission met that year in the Eastman Hotel, Hot Springs, Arkansas, just before the opening of the Southern Baptist Convention. Nine or ten members were present. Dr. Cammack read the report which showed that the interest on the indebtedness of our schools equalled the income from their endowment and that our institutions were dependent upon the gifts of the denomination, upon tuition and contingent sources for their continuance. This report indicated that $15,000,000 was urgently needed. I suggested that the crisis we faced was one so overwhelming that we needed to seek the guidance of God. In a large public parlor, we all fell upon our knees and one by one we prayed for divine guidance. When we arose, we began to lay our plans to get the Southern Baptist Convention committed to an educational campaign, beginning with 1919 and continuing for five years. In the meantime, the mission interests clamored for a unified campaign. I had written in 1917 the first article ever published suggesting a unified budget of current expenses and denominational support, but at that time no approval was given to it by those who represented home and foreign missions. However, in less than two years sentiment changed.

Meeting in Atlanta in 1919 the Convention inaugurated what is now known as the $75,000,000 Campaign in which all causes outside of local church support were combined. That year, I was Chairman of the Education Commission. In every State special efforts had been made to secure the co-operation and the endorsement of the State Convention in raising funds for our Baptist schools. The State Conventions had agreed to undertake the raising of $21,500,000 and the Southern Baptist Convention was committed to the raising of $3,000,000 for the theological seminaries. The division of the proposed $75,000,000 was left to the Executive Committee of the Southern Baptist Convention. When we held our first session in Atlanta, I called

their attention to the fact that our campaign for education took precedence and that we had completed our plans in the states for raising the money for these schools, the total being $24,500,000. The sub-committee, to whom the division of the $75,000,000 was referred divided upon the obligation that the Convention had assumed to Education in 1918. Great credit should be given to Dr. J. W. Gillon and Dr. J. R. Hobbs for the support which they gave to education in that Committee. After two days' deliberation a compromise was reached by which Foreign Missions was given $20,000,000 and Education $20,000,000 and on that basis the campaign was launched.

In 1916 it was reported that Southern Baptists had invested in school property $12,998,000 and in endowment $6,385,000. Last year our schools reported in property and endowment $62,578,000, an increase of $43,145,000 in fifteen years. The action of the Convention taken in 1918 to save these schools, increased their assets more than three fold, enabled twenty-four institutions to gain recognition as standard colleges; and had this action not been taken our present situation, serious, precarious, most disturbing as it is, would have been infinitely worse.

The Education Board began its work in 1919 seriously handicapped by the action of the Convention which refused to nominate anyone who had any official connection with our Baptist schools. The Board as elected had little acquaintance with existing educational needs and was poorly equipped for the making of any kind of a program. Dr. Dilland, who was chosen as Acting Secretary, gave himself enthusiastically to an aggressive propaganda for Christian Education. All educational institutions supported directly by the funds given through the Southern Baptist Convention should have been placed under the Education Board. The theological seminaries and the Home Mission Board, then operating thirty schools, fought the transfer. All denominational work among students should have been turned over to the Board. Against this the Sunday School, the Foreign and Home Mission Boards combined. Dr. James who was chosen as Secretary outlined a comprehensive program within the limitations imposed upon him. Denominational

leaders, pastors and others raised the cry that education had gotten "the lion's share" of the 75 Million Campaign. Christian Education as a cause was rapidly losing its popularity.

Our constituency is preponderantly rural. The areas where Baptists far outnumber other religious bodies, are furnished by the states with poor schools, very few of the children ever reaching the high school. Native white illiteracy is pre-eminently a Southern Baptist problem. A comparison of the Religious and the National Censuses shows that throughout the South with rare exceptions, the counties in which Southern Baptists lead, also lead in adult illiteracy. Two typical illustrations will suffice. Hancock County in Tennessee is the most Baptistic political entity in the world; 93.4 percent of all its church membership is Baptist and the adult illiteracy is 17.5 percent of the population. Buchanan County, Virginia, has not a single Negro in it, the majority of the church membership is Baptist and 27.5 percent of the adults are illiterate. Eleven southern states that have 18.2 percent of the native whites have 55.7 percent of all the native white illiterates in the United States. Near illiterates are those who have an education not above the third grade, and these are estimated to be three times the number of the adult illiterates. As nearly as I can form an estimate from the study of available statistics, I am led to the belief that in 1920, 20 percent of Southern Baptists were either illiterate or near-illiterate. The drag of this part of our denomination upon its program of higher education cannot be overestimated.

The theological situation in the South is anomalous. All of our older churches adopted the Philadelphia Confession of Faith which is the Presbyterian Westminster Confession with four articles revised. The creed adopted by the Southern Baptist Convention at Memphis is derived from the New Hampshire Confession which is a revision of an earlier English Confession prepared by a group of Congregational churches. Incident to the fundamentalist controversy, heresy hunters roved far and wide. Every teacher of science was a suspect. College presidents were required by existing standardizing agencies to employ competent instructors and they were threatened with

the withdrawal of denominational support if the theory on which all scientific knowledge rests, viz. orderly change, usually called evolution, were taught the students. In all the states, as I recall without exception, the percentages of denominational funds given to the schools and to the ministerial students were cut down, while the schools were forbidden to seek aid from any Baptist source. One college president wisely agreed to accept no funds from the denomination on condition that he was permitted to beg anywhere he would. The others accepted diminishing percentages and most of them deficits. It is practically impossible to give the outstanding indebtedness of our Baptist schools. Some is in the form of bonds underwritten by the Conventions, some bonds issued by the schools and the remainder, money borrowed from banks or unpaid accounts. The grand total certainly exceeds $10,000,000.

The acceptance by the Education Board of the Ridgecrest property and later the Umatilla property in Florida was a collosal blunder, and led to such financial embarassment that the Board itself was dissolved in 1928. Had the Board limited its efforts to the development of an educational conscience within the denomination, its usefulness would now be fully recognized. The Southern Baptist Convention in 1928 destroyed the only agency it possessed for the promotion of its educational institutions. By doing so, the denomination saved $10,500 annually in administrative expense, lost the confidence of that body of intelligent Baptists who believe that a Christianized culture is our greatest need and left the schools and colleges with a somewhat hollow voice, called the Education Commission which reports each year new losses in the enrollment of students, the dissolution of schools and colleges, beginning or closing its report with an academic discussion on the trend of the age. The denomination has an equity of $62,500,000 in these institutions but is spending only $2,500 annually to preserve that equity intact. The 1931 report of the Commission lists twelve institutions that have ceased to exist or will open next fall under other than Baptist control and the property value of these schools exceeds $3,350,000. We save $10,500 and lose $3,350,000.

State supported institutions are crowding out our denominational schools. In 1927-28, the annual income from all sources of forty-two state-supported Southern institutions exceeded the total investment of Southern Baptists, including endowments, student aid funds as well as property in all their senior colleges. Most of the state schools offer free tuition. Until recently the presidents of our Baptist schools were able to assure Baptist parents that the religious interests of their children would be better cared for in their own institution than in a state college. The movement called the Baptist Student Union has changed all this. The denomination has placed all the colleges on the same level and the president of a state university can now say to a Baptist parent that the same care is being given to the religious life on his campus as is given on the campus of any Baptist institution; the organization is the same, the denominational control and support are like in character and that whatever advantage the Baptist school once had, no longer exists. The most effective appeal has been taken away from the Baptist college president.

Let us now sum up this survey: 1. Southern Baptists are not educationally-minded; they do not have a conscience regarding Christianized culture; comparatively few of them possess college training and on the part of the great majority of our people there is no vital interest in Baptist institutions of learning; 2. The loss of fifty-eight institutions and the orphaning of twelve more within eight years, the accumulation of an indebtedness of $10,000,000 within the period, the decline in student enrollment and in denominational support, the crushing financial burdens that the denomination is trying to carry, the world-wide economic depression with no relief in sight; the growing power of state institutions, and the apparent indifference on the part of denominational leaders as to the disasters that threaten the cause of Christian education create a crisis, the greatest crisis in the history of our schools; 3. In view of all this, some plan of action by this body is imperative, and if it is not taken, you will be morally culpable. What that action should be, I will now attempt to outline.

A Suggested Solution of the Problem Which Southern Baptist Educators Face.

Benjamin Franklin is reported to have said to his fellow-members of the Continental Congress, "We must all hang together, or else we will all hang separately". I attribute to Southern Baptist College executives sufficient intelligence to make the application. While it is true that most of the schools Southern Baptists have lost are graded as secondary, the situation is none the less serious for the colleges. Previous to 1919 you had free access to your Baptist supporters, and had in your state conventions an influential group, if not a majority, who were insistent that the needs of your institution should be adequately cared for. Your gifts, with probably some exceptions, came to you from individual Baptists and other friends, who believed in the value of the work you were doing. When you agreed to accept a percentage of the total amount raised by the denomination for missions, education and benevolence, you trusted your financial future to bodies that were not primarily interested in higher education under Baptist control, and it was inevitable that with declining denominational gifts, you not only should suffer a loss of income, but that these bodies, in the interest of the causes that they really cared for, would cut down year by year the per cent available for your support.

The primary purpose in the establishing of the Education Board was to educate all our Baptist people as to the value of all education and to demonstrate the necessity of a generous support being given to Baptist educational institutions. The dissolution of the Education Board silenced the only voice that undertook to speak for all our schools. A change, far-reaching in its consequences, was also made in the organization of the state conventions, excepting in cases where legal requirements made their continuance necessary, education boards or commissions passed out of existence. Thus the cause that needed most to be popularized was left without a special agency either in the state or throughout the South to secure that end. The drifts to which I have referred were all against our Baptist schools.

The steady loss in academies was accepted by Baptist college executives too often in the spirit of righteous resignation, and the disappointed academy teachers and local supporters were assured as to the beneficent results of the work which they had done and were told that they should be comforted by the fact that the state would probably buy the property for a high school and would provide from state funds the high school training the community needed. The suggestion that the same arrangeent might be made in the field of college education, with the Baptist Student Union caring for the religious life of Baptist students in state and other institutions, was given hospitable consideration by pastors who were having difficulty in paying interest charges on magnificent church buildings and by leaders, both men and women, who were specially interested in causes other than Christian education.

The sentiment has been growing in favor of the reduction in the number of junior and senior colleges either by consolidation or by closing them entirely. Surveys have been made in several states and they agree in recommending fewer schools. The small college is glorified by another group of Baptist leaders and they are joined by practically all the Baptist educators in state institutions. Many students of present-day educational trends bluntly declare that the old four year liberal college is doomed.

The pressing demands for professional training have forced the colleges that are financially able to introduce distinctly preprofessional and professional courses into the four years of work required for a bachelor's degree. Baylor, Furman, Mercer, Stetson, Richmond, Wake Forest, Howard, Union and probably others have done this. The average enrollment of men in the men's colleges supported by Southern Baptists not undertaking to make this adjustment was last year 245. It is no longer strictly proper to refer to our men's colleges, all of them have become co-educational with Furman and Wake Forest reporting the fewest women students.

Nine of the twenty-nine senior colleges do not meet the minimum requirement of endowment as set forth by the recognized

standardizing agency while six others are accorded standard rating only because the state convention has issued bonds and turned the proceeds over to the schools or has guaranteed an annual contribution to complete the required income. The denomination is having a painful experience in its endeavor to pay the bonds issued by the state conventions as they come due. Only one junior college has the required endowment, while no academy owned and controlled by any Baptist convention has an endowment of over $1,000. In 1918 the situation was distressing but the denomination was ready and glad to make sacrifices to maintain our schools. No one conversant with the facts believes that any such attitude exists today. Southern Baptists are in a storm and they are seriously considering what part of the ship's precious cargo they will throw overboard, and if I may judge from actions taken and proposed, the schools one by one will be dumped into the sea.

There are only three courses for the denomination to take in this crisis: 1. By failing or refusing to give the needed financial support, force the schools to liquidate and surrender their charters; 2. By providing from year to year sufficient aid, to enable them, practising the closest economy, to meet their current obligations and to continue their existence; 3. By freeing them from denominational regulation and strict control, to grant to them the privilege of appealing to Baptists and non-Baptists for funds, giving to them hearty co-operation in all the efforts they put forth. If the last course is followed, the institution should be given the right to a self-perpetuating board of trustees, some of whom may not be Baptists. The right of a religious body to control an educational institution rests upon that body continuing to provide at least for its current needs. Virginia Baptists permit non-Baptists on the board of trustees of the University of Richmond, and Georgia Baptists have granted the same as regards Mercer University. The denomination must give up its schools, support them, or give them to the public as the denomination's contribution to culture and progress, leaving to the Baptist Student Union the care of the religious life of the Baptist students.

One hundred years ago Southern Baptists faced this issue in a slightly different form. The basis of division between the Primitive and the Missionary Baptists was not missions, for many who opposed man-made benevolent institutions believed in evangelistic, missionary endeavor and some of them sent their missionaries to work among the neighboring Indians. The chief contention centered about an educated ministry. Practically all who believed in an educated ministry also espoused the cause of foreign missions. These forward-looking Baptists held that the Baptist interpretation of Christianity should be given to the whole world and that educated ministers of the Gospel could do this better than untrained and ignorant men. The opponents of an educated ministry then far out-numbered its supporters who wanted to found Baptist schools.

We have entered upon a new era in the history of the Southern Baptist Convention. The elder statesmen have passed to their eternal reward. Joshua Levering is the single survivor I recall. Many of my contemporaries who once were active leaders are with us no more or their leadership has been taken over by younger men. A new generation is taking control of affairs. By the action of the last Convention, three Baptist churches giving ten cents each to causes fostered by the Southern Baptist Convention will have the same number of votes upon any denominational issue as a church which gives $30,000 to these same causes. The Baptist proletariat—I use the word in no offensive sense—is in the saddle, under a leadership largely untried. Emotionalism has often determined past decisions; and probably in the future will exercise an even greater control.

A movement was projected at the last session of the Convention to increase denominational receipts, to pay debts and to restore Baptist morale. A new generation is leading in the endeavor. I wish them the greatest success. As a Baptist interested in the maintenance of our schools, I would like to have a pronouncement from those in charge of this movement as to their solution of the problem Baptist educators in administrative positions now face. The friends of these schools will be called upon to make generous contributions. I used to give

$1,000 a year to denominational causes. What ought I to give now? There are many, many others in my position. It is no longer possible for any one to tell us that we must give, if we are good Christians. The boards have made too many blunders, trusted officials have defaulted in sums too large and the lack of wisdom by our various denominational bodies has been displayed too often for the average Baptist to feel that he ought to make a great sacrifice without some assurance being given as to the policy to be followed in meeting our educational crisis, a crisis which involves the destiny of Southern Baptists.

The consideration of the destiny of eighty-five Baptist theological seminaries and schools in the South, with a student enrollment of only 25,000 may appear to be an insignificant matter. To me, it is not so. The problem involves the profoundest issue in philosophical thought, and future generations may interpret the decision you reach at this place as one of the turning points of history. The issue has been set forth ably by Dr. Kirby Page in his "Jesus or Christianity." The history of Christianity is the record of the tragic distortion of the teachings of Jesus. Roman Catholicism is simply a Graeco-Roman Mystery Religion with a Christian nomenclature. The true followers of Jesus, since the middle of the second century, have been almost entirely dissenters, and their mistakes and blunders may be traced, not to a lack of loyalty but to a lack of knowledge or education. Again and again, the movement of which we are a part has turned backward, lost the ground it had gained, because of the lack of knowledge and this always has grown out of the failure to promote and to sustain Christian Education. Whenever Christian good-will lacks intelligence, harmful results follow.

The history of mankind is the record of competing and conflicting cultures. Kings are sovereigns over the present but schoolmasters sceptre the future. A change in the genius of a culture, the elimination of an old attitude or the introduction of a new one will mould the thought and change the lives of millions unborn. The greatest modification in modern times has grown out of the separation of Church and State, a change for

which in no small degree our Baptist forefathers were responsible. We gave up the most powerful human agency we possessed for controlling religiously the future, when the education of the children was placed in the hands of the state. The secularization of higher education was not then contemplated. Nearly all of the older institutions of higher learning in America were owned and controlled by religious bodies. The presidents of state universities were usually ministers of the Gospel, selected because of their piety as well as their scholarship. The belief in God, in the authority of the Bible, in the finality and the sufficiency of the Christian religion and in the obligation of the members of the faculty to exert a Christian influence in the classroom prevailed in well-nigh every institution of learning that America had. Times have changed. The colleges that are trying to teach and to interpret the new knowledge, especially science, so that their graduates may be endowed with a definitely Christianized culture and a passion for Jesus Christ are suffering most from inadequate financial support. You can bear testimony to this statement. Christian schools are going—fifty-eight of them among us within the past eight years, twelve within the past year. The future of those that remain is uncertain. This is no provincial or sectarian problem. The issue is inescapable: "Shall religion, the Christian religion, become a mere incidental matter in the future program of American culture?"

"Shall Christianity be divorced from Modern Culture?" is the question. Russia is developing a culture based upon communistic principles in which religion is completely eliminated. Turkey is developing a nationalism with a like attitude toward religion. Japan has adopted our western learning but not our religion. China is doing the same. The nations clamor for our culture de-Christianized. In our own land organized Christianity is divorced from the administrative life of all institutions of higher learning, excepting those which some denomination owns and controls. If culture, to be Christianized, requires some such relationship, we are compelled to answer that Christianity is being divorced from Modern Culture.

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Southern Baptists hold a unique position in present day Christianity. They are the largest body among those who ground church membership upon an experience of grace and reject as unscriptural infant baptism. P. T. Forsyth says that the modern democratic world is the product of Calvinism fertilized by Anabaptism on English soil. Southern Baptists possess these elements as no other Christian group. From their Scotch-Irish ancestors they have inherited many traits, one of which is an independent, self-reliant spirit. In latent intellectual capacity they are not surpassed. However they have as a people lost the appreciation of fine learning that their Scotch-Irish ancestors brought with them to these shores. To-day they are at Kadesh-Barnea. God is calling them to possess the land of secular culture, thereby enabling them to enthrone Jesus Christ in the social order of the future. If, with their inheritance, their principles, their spiritual resources they surrender, either by allowing their own educational institutions to be secularized so that in spirit and purpose they do not differ from other schools, or if from failure to provide the absolute necessities for their continuance, Southern Baptists will lead themselves to the thwarting of the purpose of God, and by their failure will contribute to the despiritualization of life and the paganization of the intellectual leadership of the future.

The destiny of our Southern Baptist schools rests with you who administer their affairs and with the denomination that supports them. The solution of our problem requires action on your part and effective co-operation by all Southern Baptists. What, in my judgment, is the action which should be taken by you and how the denomination can and ought to co-operate, I will now present.

What Shall Schools and Denominations Do?

Christ places the child in the midst and bids us test every social order by its contribution to the well-being of childhood. In like manner the Christian school is to be tested, not by the scholarship of its faculty, or its standards for graduation, but by its contribution to the spiritual well-being of its students.

Recognizing the necessity of maintaining high educational standards, rightly appreciating the specific mission of a school to be the imparting of instruction, knowing full well that the average modern student body is cynical, sophisticated and resentful toward authority, I still exhort you not to complain about your brethren or to condemn your Baptist constituency for their failure to provide financial support until you can say truthfully: "I have done all I can possibly do to make this school what I believe Jesus would make it, if He were limited as I am."

My second suggestion is that you ask your Baptist paper, your official leaders, your strongest pastors and laymen to tell you what they are going to do in this crisis. The preservation of your school is not your problem. The responsibility, if your school dies, will not rest upon you. Place the responsibility where it belongs: upon the Baptists who inherited the school and who are under obligation either to provide for its current needs or to give the institution to those who will. See to it that your next Convention acts. Under existing conditions for these leaders to delay means a cowardly evasion of an inescapable denominational responsibility. Even in this depression enough money can be given by Southern Baptists to take care of the current expenses of their schools—*if they want to do it.*

My next suggestion is to the members of the existing Education Commission under whose auspices we are meeting and the suggestion is that you all resign. Your creation was only a gesture, made by the opponents of the Education Board, to give the impression that the cause of Christian Education would be cared for through you. The most difficult task, the most urgent need and from the standpoint of the development of the denomination a hundred years from now, the most important matter was placed in your hands, and to enable you to meet this solemn and awesome obligation, you were given $2,500 a year. Throw upon the Southern Baptist Convention the responsibility. It is too great for you to carry.

I come now to my last suggestion. The Sunday School Board is the most effective, the most influential and financially the most

profitable agency of Southern Baptists. The most powerful trends in Southern Baptist Church life are its creations. For ten years I was an active local member of the Board, I appreciate the ability, the wisdom, the statesmanship of the lamented Dr. J. M. Frost and the present Secretary Dr. I. J. Van Ness. It was inevitable that with annual profits, approximating a half a million dollars, the Board should expand into fields that lie outside of the Sunday-school. As a result the Sunday School Board has become an Education Board in every field, excepting in the promotion of institutionalized education under Baptist auspices. The religious life of the students in our Baptist schools is organized by the Sunday School Board in accordance with plans and methods sent out from Nashville. Baptist students are given credit leading to graduation for work outlined and with textbooks prepared by the Sunday School Board. The only agency we have that makes direct contact with two-thirds of our Baptist youth is the Sunday School Board. The logic of the situation calls for the Sunday School Board to become the Education and Sunday School Board of the Southern Baptist Convention.

If this is not done, I see little hope for Christian Education under Southern Baptist auspices. For the past three years I have given myself almost exclusively to the study of the problems and the history of our Christian religion. I have sought to keep myself informed as to present-day important economic and religious changes. The world has never known a financial depression of the world-wide character we are now experiencing. We have had distress; we shall probably have next winter greater distress and want. For Southern Baptists I can hope for little more than that they may be able to carry on their work in a restricted way and to pay the interest on outstanding debts. To do this will be under the circumstances a worthy achievement. If the debts we now have on boards, schools and churches are paid within fifteen years, we shall be fortunate.

Denominationally we are where the Allies were in the third year of the Great World War. We boast that we are a spiritual democracy; but democracy is the most expensive of all govern-

ments and cannot last unless its citizens are intelligent, sane and not easily swayed by emotionalism and prejudice. Had we given more thought to education in the past our situation now would be far less distressing. The political issues of next year are destined to further disturb our denominational life and to draw away the thought of our people from the support of our causes, now so sorely in need. Our backs are against the wall. There never was a better chance for Southern Baptists to prove themselves to be true followers of Jesus Christ. Our testing time has come. The discontinuance of all of our academies, with the exception of five or six is threatened. Half of our junior colleges are in jeopardy. No one knows how much of the endowments of our senior colleges have been lost, due to decline in stocks, bonds and other investments. Student enrollment shows a steady decrease. In truth we are fighting against frightful odds to preserve in the South a Christianized culture. Believing that the preservation of our denominational schools is essential to the maintenance of a Christianized culture and knowing that this is the only culture that can save our highly organized civilizations from dissolution, we maintain that in seeking the continuance and the prosperity of these denominational schools we are battling for the welfare of mankind and for the glory of God and that if we are defeated and overwhelmed the years to come will prove this defeat to be the greatest of disasters, setting back the cause of our Master more than the withdrawal from the foreign field of every missionary of the cross we now have. Southern Baptist Educators, I summon to immediate action.

The Place of Chemistry and Physics In a Baptist College.

By John R. Sampey, Jr., Ph.D., Howard College.

The subject assigned for this half hour of the program is one that is too large to be treated historically or philosophically. When confronted by such an assignment one is forced from an impartial, scientific treatment to one that is more vulnerable, because it must of necessity be more personal. The program committee suggested this method of treatment by listing the subject as "The Place of Chemistry and Physics in *a* Baptist College". I shall handle the subject, therefore, as I personally vision it in a single institution. This may prove less interesting and profitable than either of the alternative methods, but it promises a warmer discussion on any points of disagreement.

The assignment of the two sciences to a single paper carries both a historical and a prophetic significance. It has not been long since courses in chemistry and physics in our Baptist Colleges were taught by one instructor. In fact my predecessor shouldered such a task, and he cannot yet be classed as a middle aged man. But I like the union more because of the recognition it takes of the trend of the two sciences. The American scientist who sees more clearly than any other this sign of the times is Dr. Irving Langmuir. In his Presidential Address before the 78th Meeting of the American Chemical Society he had this to say:[1]

"Physics and chemistry are being inevitably drawn closer together. It seems that there has never been a time when we can predict with such certainty rapid progress in fundamental chemistry, for the new theories of physics have as yet scarcely begun to be applied in the field of chemistry. The physicist on the other hand has much to learn from an increased knowledge of chemical phenomena which should provide him with a richness of experimental data far greater than any he had yet had

1 Langmuir, J. Am. Chem. Soc. 51, 2867 (1929).

an opportunity to use . . . . To pave the way for the coming revolutionary changes in chemistry we must be prepared to modify our methods of thinking, probably along lines now so prevalent in physics. But above all we must urge young chemists in the universities and after graduation to become thoroughly well trained in mathematics and in modern physics''.

The training of young chemists and physicists is a small, and from the point of numbers, a relatively unimportant function of the chemistry and physics departments in our Baptist Colleges, just as it is in any liberal arts college. In order to evaluate correctly the place of the sciences, we must formulate the needs of the students who come under our instruction. If we can do this correctly, we can then set to work to fill intelligently our place in the general curriculum of the school.

This brings us to the heart of our subject, and without further introduction let us name what I judge to be the three distinct classes of students to be found in the chemistry and physics department of every denominational and liberal arts college, and then consider at more length some ways to meet the needs of each group.

In the first group we have students who are following the general liberal arts course and usually are taking science because it is one of the required subjects. The second group is made up of students in the pre-professional courses, represented chiefly by the premedical class. The third group consists of those students whose major interests are in chemistry and physics.

The first group is by far the largest, and it should present the greatest challenge to the science teacher. Unfortunately, it is almost universally true of the first year courses in chemistry and physics that they are designed primarily to prepare the students for more advanced courses in the subjects. Only within the past six or eight years has any progress been made toward developing a course to meet the needs of the one year student. Dr. W. D. Bancroft of Cornell University was one of the first to champion openly the cause of the liberal arts student. In 1926 he wrote in the *Journal of Chemical Education*:[2]

2 Bancroft, **J. Chem. Education 3, 396 (1926).**

"The universities have two functions in the teaching of the sciences. They should teach a science as a professional study and as a cultural study. In the case of chemistry, the universities teach chemistry fairly well as a professional subject for the chemist, the medical man, the biologist, the engineer, etc. So far as I know, there is no university which now teaches chemistry as a cultural study,—as part of a general education. In almost all places the unfortunate student who would like to learn something about chemistry is forced to take the introductory or freshman course in chemistry. This is, and must be, entirely unsatisfactory. Freshman chemistry is avowedly and properly a professional course. It leads to qualitative analysis, to organic chemistry, to physical chemistry and to other advanced courses in chemistry and medicine.

"The course in general chemistry does not cover enough ground to be of real value to the student seeking a general education and it goes into far too much detail for him. The better it is as a professional course the worse it is as a cultural course."

Although Dr. Bancroft was the first to advocate in the scientific press the new development, it will be of interest to you to know that as far as the records of chemical education show, a course designed especially for the liberal arts student was first instituted independently and almost simultaneous in two of our Baptist Colleges. Dr. Roger W. Allen of Howard College and Dr. A. T. Bawden of Baylor College for Women had made substantial progress in the development of a course for liberal arts students several years before the appearance of Dr. Bancroft's article. You will pardon me, therefore, if I devote most of the time to this part of the general subject.

This is not the time and place to enter upon a discussion of the content of the new type of course as contrasted with the old. The one distinguishing feature between the two, however, is that the material in the latter is presented in such a way that the student may learn to use it in a professional way, while in the former the subject is taught from the layman's point of view with emphasis upon the relation of the sciences to other subjects.

The criticism which arises immediately in your minds is that the cultural course is apt to be superificial. This is a danger which is inevitable in our age of specialization. Dr. E. T. Bell of the California Institute of Technology said recently in addressing fellow mathematicians:[3]

"We are all laymen and largely ignoramuses outside our own narrow specialities. In particular the mathematician looking at physics is merely a layman, and the theoretical physicist using mathematics is in general a mathematical layman."

I think you will agree that it takes a courageous man to call any group of scientists superficial, but if there is any group who are thrown even more off balance by charges of superficiality it is teachers of science. In behalf of peace and good will we had better drop all such charges.

There are some evils which teachers of first year science courses should fear more than superficiality. An editorial in the *Journal of Chemical Education* one year ago presents one of these in a way which should cause every science teacher to examine his methods. In speaking about the laboratory work of the first year course, the editorial states:[4]

"We complain that pupils will not think for themselves, that they seem to have no powers of self-activation. In most cases we have no one but ourselves to blame. No human being will display any startling amount of originality or ingenuity in an operation which bores him. It is only when some interest leads him on that his full powers and capacities are brought into play. Very few of us would waste any thought or activity in trying to answer the question: 'How many grains in a cubic centimeter of sea sand?' Our natural reply would be, 'Who cares about that?' That is the pupil's natural reaction to the problems posed by the ordinary formal laboratory course. He would have to have considerable less intelligence and sense of proportion than the little we attribute to him to feel otherwise."

Another evil has arisen from the growing tendency today to seek a compromise by giving a single course in which an effort

3 Bell, J. Chem. Education, 8, 209 (1931).
4 J. Chem. Education, 7, 1990 (1930).

is made to reach both the professional and the cultural groups. This is a strange development in view of the increased trend in education toward division and subdivision along many lines. The mass of experimental evidence from psychological and educational fields should make us cautious of the course which promises to fulfil the needs of such widely divergent groups as those under consideration. Still a stronger objection should be raised to the movement to present material for both groups in the same class, on the ground that the freshmen courses in physics and chemistry are badly overcrowded. In 1924, before the development of the cultural course, seventy-two per cent of the teachers of first year courses in chemistry in a number of representative universities, voted that we were trying to teach too much in the one year course.[5] The greatly increased size of subsequent editions of all widely used freshmen texts tells the sad story of an aggravated condition in this respect.

These difficulties associated with the teaching of the first year course in chemistry are to be found also in the teaching of physics. Our discussion is becoming too academic, however, for a meeting of this general nature. Let us close this first phase of our subject with a consideration of what I deem should be the two major purposes of the liberal arts courses in physics and chemistry.

The first arises from the challenge to acquaint the student with the fundamental role of these two basic sciences in the material advancement of our time. The failure of the pre-professional course to do so is attested from an unusual source in some words from Senator Pat Harrison, taken from his Baccalaureate Address at Mississippi Agricultural and Mechanical College, June 1931:[6]

"If there was one subject during my school days which I detested, and from which at every opportunity I fled, it was chemistry. I used to think that any one who would study it and make an attempt to master it would inevitably find himself under the ministering care of some state institution." Then he adds these words, "My observation and study for many years

5 J. Chem. Education, 1, 5 (1924).
6 Harrison, J. Chem. Education, 8, 1619 (1931).

as a member of the Agriculture and Finance Committee of the Senate, however, delving into the problems of agriculture, reforestration, and tariff construction, have led me into a strong realization that chemical research and chemical application have wrought wonders and are destined to be still greater forces in the progress of the world. . . . If you should ask me what in my opinion is the key to the industrial advancement of America, I would answer you that it is the progress and achievements of chemistry. There is hardly an industry that is not dependent upon it, and certainly there is no industry but that is related to it''.

We must hasten to the second purpose, namely, one which seeks to give the liberal arts student an insight into the contributions of the physical sciences to human thought. The presentation of this subject is one which offers a real challenge to the teachers of science in a Baptist College, especially as we approach the profound changes which are taking place in the thought realm not only of science but of philosophy, as a direct result of the scientific discoveries of the last few years. Professor P. W. Bridgman of Harvard University presented one phase of the revolution in the following introductory sentences to an address delivered at the University of Wisconsin last April:[7]

''Nearly every educated person, brought up in present-day society and under the influence of the scientific ideas and spirit which pervade our intellectual life, prides himself in the belief that nothing happens without there being some cause for it. We may briefly characterize this attitude of ours by saying that we believe in the law of cause and effect or in the causality principle. To many of not too cynical a temperament this attitude will seem the most sweeping characteristic of the mental difference between the superstitious savage and the cultivated product of a hard-won civilization.

''It is now becoming common knowledge that one of the most startling developments of the altogether surprising progress of physics in the last few years has been a weakening of the be-

7 Bridgman, **Science**, May 22, 1931.

lief of the physicist, at least, in the validity of the causality principle."

A contribution equally striking is concerned with the revolution against a purely mechanistic philosophy of the universe. Dr. R. A. Millikan in his address as President of the American Association for the Advancement of Science more than insinuated that modern physics has thrown mechanism root and branch from its house.[8] The noted English scientist, Sir James Jeans, has written even more boldly, for he says,[9] "Everything points with overwhelming force to a definite event, or series of events of creation. . . . The universe cannot have originated by chance out of its present ingredients." And finally, we have these words from another field of science; Professor W. A. Kepner, biologist of the University of Virginia, wrote recently in *Science*:[10] " . . . I have studied many amebas and have never failed to find more in them than that that occupied space. . . . . This research convinces me that life persists and is purposive."

What a contrast these statements are to that of the Southern anatomist who is reported to have boasted that he had dissected many human bodies but never found a soul. Or of a more recent foe of the supernatural who exclaimed,[11] "Why, the handful of liberal and informed people who have worked their way out of the cocoon of supernaturalism does not make a respectable leaven in the college graduate group!" What an opportunity the revolutionary discoveries of the last few years in physics and chemistry offer the teachers in denominational colleges to combat such sophistication! We who have accepted truth from revelation as well as experimentation will find warm satisfaction in proclaiming that the gap between these two great divisions of human knowledge is closing with amazing speed at present.

Our time has nearly expired and we have two major divisions of our subject to consider. Fortunately, provision has been made elsewhere in the program for the premedical stu-

8 Millikan, **Science**, January 2, 1931.
9-10 Kepner, **Science**, June 26, 1931.
11 Carlson, **Science**, February 27, 1931.

dents, and we may pass them by at this time with merely the notation that they occupy an important place in the program of the physics and chemistry departments of a Baptist College.

The third group, composed of those students whose major interests lie in chemistry and physics, naturally receive the greatest attention from every teacher in these departments. Personally, my interest in the science situation of our denominational colleges would wane if we gave up the training of young men for the professions of chemistry and physics. On the other hand, one of the strongest forces maintaining my morale through the hardships enforced by insufficient funds for equipment and supplies is the desire to give the young men who come to us an equal start with those in any state or privately endowed institution.

The denominational college possesses an asset which in my estimation permits us to overcome in large measure the handicap of meager material equipment. I have in mind the emphasis which Baptist Colleges place upon character building. I find support for this opinion that a strong character is of primary importance in the training of young scientists in some recent findings of the Carnegie Foundation. The Foundation asked 1,500 picked engineers the question, "What are the essential qualities of a successful engineer?" The replies placed an average of 41 per cent on character, and the remaining 59 per cent was divided over four other items, with technical knowledge trailing the list with 13 per cent. I am not advocating that we teachers lessen our efforts to instill scientific habits of thought and practice, or that administrative officers trim the budgets of the science departments, but I do contend that we take knowledge of the advantage we possess, for if Baptist Colleges cannot produce men of more character than those from state institutions, we had better close shop today. The *raison d'etre* of the denominational college is found in the conviction of the founders and supporters of these institutions that character grows strongest in a religious environment.

There are many things to be said concerning the training of young chemists and physicists, but I shall close with just two

brief quotations from men who are ably qualified to speak on the subject. Dr. Arthur D. Little gave a remarkable address this past session to the graduate students of chemistry at The Johns Hopkins University on the subject of leadership in science. He said in part,[12] "In its highest manifestations leadership in science is the integrated expression of many exceptional qualities: acute power of observation, concentration, imagination which must be both vivid and controlled, intellectual honesty. Leadership itself is an attainment rather than a gift, and all normal men are potential leaders, but leadership is contingent on the willingness to accept responsibility and to pay the price of leadership which may involve ridicule, self-sacrifice, hard and continuous work."

The second quotation is from Albert W. Hull of the General Electric Company. He summarized the qualifications of a research physicist in the following words:[13]

"The attitudes are, first, an open mind, more anxious to learn the truth than to show its knowledge, which I have called conscious ignorance; and second, active curiosity, intent on finding out, nerved to spurn delights and live laborous days for the thrill of discovery at the journey's end. President Jewett, of the Bell Laboratories, calls this the spirit of romance. The thrill he says, 'of adventuring forth intellectually into the unknown, and of charting out there paths which others can follow, is equal to him who looks on a new land for the first time; and the number of such journeys that can be taken is limitless.'"

12 Little, **J. Chem. Education, 8, 49 (1931).**
13 Hull, **Science,** June 12, 1931.

What the Bible Teacher May Do Outside of Class.

By Dean E. G. Townsend, Belton, Tex.

This subject is a subdivision of the general subject of the conference, "Teaching Religion in the New Day".

The Bible teacher outside of class must have the attitude of the new day. He must be an interpreter. He must not allow orthodoxy to become cast in rigid moulds of verbal form. Truth is living, and life must be encased in a flexible mold. This is a scientific age, an age of discovery. A new language and other thought forms have come into existence. New expressional activities have sprung up. The teacher of the Bible must be familiar with all this, so as to be able to separate the false from the true and present the true in an attractive and understandable form, not always in formal instruction but often in informal and occasional contacts. It is, therefore, a matter of attitudes, of point of view.

The expression, "Teaching Religion in the New Day", rightly implies that religion is constant, but that there is a new day. In one sense every period is new. In another sense it is not, since there is a continuity that links each period with the one preceding and the one following. The unrest of each day is composed of the rheumatic pains of the past, and the birth pains of the future; a fear that things of the past that have been established with so much pain may be overthrown, mingling with the fear that after all we may not have discovered all the truth.

The present New Day is the product of forces that had begun to work before the World War but have been very greatly increased since that event. What is there in this new Day that is really new? There is a new language, the outgrowth of a scientific age; there are not only new words, but new ideas as well. There is a new attitude toward things, also born of the scientific age. To many millions of people there is a new en-

vironment. It is truly a new civilization. There are new situations into which old rules will not fit. Many things are not new. Human nature is the same, as are questions of self control, self expression, duty, temptation, sin, salvation. Fundamental principles are the same; right and wrong are the same. Though modes of thought, the attitude of spirit, and the customs in which they may be clothed are always changing, love is the same ever since Eve in gratitude folded her first born to her bosom, gotten by the help of the Lord; and anger is the same ever since it flamed in the heart of Cain against his brother, and lust, the same ever since the Sons of God looked upon the daughters of men and saw that they were fair; friendship has never changed since the days of David and Jonathan, Damon and Pythias. These fundamental emotions have always been the same and produced the same results throughout the ages although they may have assumed a thousand forms.

The Bible teacher must be a prophet and interpreter. Out of the abundance of his experience he must lead youth to see the things that are unchanged and unchangeable. The interpreter must understand the present civilization and must be able to lead the youth to distinguish between the new that is in accordance with these unchanging principles and therefore, right, and those that are in opposition to them.

The Bible teacher will find his opportunity, first, in activities within the College and on the campus, and second, in activities away from the campus.

Under the first may be mentioned the relation the teacher should have to the Baptist Student Union activities. In some colleges there is little or no connection, sometimes positive friction. The Bible teacher is the logical one to furnish the connecting links between the faculty and the student council. He should not supplant the Student Secretary, but should be an active counselor. He should, in a measure, be a translator or interpreter. Having had the experience of the preceding age he can help the students to a correct understanding of the present. It is characteristic of every age to feel that it is facing an entirely new situation that calls for an entirely new treat-

ment. This is likely to be the viewpoint of the Student Secretary, if a young person. It is a new world to young people. They have known no other and therefore, have no basis of comparison. The wise Bible teacher can be of great help at this point. He can avoid, on the one hand, raising too many problems and giving the impression that all old standards have failed; that new foundations must be laid; that nothing is of value that is not new. On the other hand, he must avoid appearing to be out of sympathy with the youthful viewpoint. He can interpret the old truths by using new terms and figures, by using the language of the present without changing or even modifying the fundamental orthodox teaching. Not very long ago I listened to a heated argument between a teacher and a preacher over regeneration. There was no essential difference in their beliefs, but they did not understand each other's language. Old truths must be restated. This necessity for restatement comes from time to time, and is not so much an indication of a decay of old faith as it is of growth. It is sometimes a recovery of a truth that has been temporarily lost. Youth does not easily distinguish between a restatement of an old truth in a new form and one entirely new.

This new day does not need a new gospel. There is no new gospel since there is but one. Words and phrases may change, emphasis may shift, new channels of expression may arise, but sin is the same and its cure is the same. The Bible teacher must be able to present the old truth in the language of today without losing any of its essential meaning.

These questions can be met better in private conference than in any other way. It is more effective than class work because it is more personal. It gives an opportunity for freer and franker discussion. Conferences should be conducted with great care in order that more questions may not be raised than may be settled. In fact, the teacher should not raise a question unless he is sure it is a real problem. Young people of today are not very different from those of other times. They are not thinking very deeply over any problems. What they need, as I have already indicated, is an interpretation of life as it appears to them.

They need to be shown the difference between the essential, and the occasional, the fundamental, and the superficial, the true and the false; and more particularly they need to know themselves. I have found young people of the present usually teachable. The Bible teacher, if constantly alert, can find many opportunities, in an informal or casual way, to talk with some young person. I knew one who was constantly inviting young men for long friendly walks during which he would tactfully bring up some topic suited to the young man's needs; or sometimes he would arrange a picnic group where after the lunch, when gathered around the campfire, young men could be led into a helpful discussion of life as they saw it.

I dislike the attitude of many, more or less, professional conference speakers who are perpetually discussing the problems of youth. Many of the things discussed are imaginary, morbid, unusual, or out-of-date. Most problems of youth are settled by time and experience and many must be solved without any outside help. The wise Bible teacher, however, if alert may find many occasions to be of help.

As far as possible, a Bible teacher should speak at Summer Assemblies, Bible Conferences, and Monthly Workers' Meetings. These will give him a fine opportunity to popularize old truth in new form. He should seek occasions to speak for churches, both on Sunday and in the week. This work, at least during the regular session, should not be heavy enough to interfere with his class work.

I should like to suggest, also, that a Bible teacher might find it profitable to organize among his students a departmental club to read and study various related things that cannot be sufficiently treated in class.

I should suggest a club in Biblical Archeaology. This club could gather the results of past explorations and also keep up with current discoveries. In recent months there have been frequent news items of interesting finds relating to Bible history. The club might correspond directly with some of the expeditions now working or at least gather their reports. This is a most fascinating study and throws much new light on the

Bible. While one group was working on this, another group could be working along another line such as Bible translations and ancient manuscripts, or on the current trend of theological discussion. Other fields will readily occur to one. Such clubs are conducted quite satisfactorily in other departments. In fact, in almost every well conducted college there is scarcely a department so humble that it does not have its club with national affiliations and a Greek letter name. Much excellent work is done through them, depending largely on the teacher.

Now, as always, perplexities can be dissolved and character can be formed by well directed activities, particularly if the vital connection between faith and works is maintained. A clearer comprehension of fundamental truth will be reached in the white heat of intense activities. The Bible teacher can be a leader in extra-curricular religious activities, carrying groups to rural churches for programs in Sunday School, B. Y. P. U., and W. M. U. work. The territory for a hundred miles around some schools is intensively worked in this way. Also special workers' bands to go into slums, and mill districts, and social settlement centers where the location of the college furnishes such opportunity. Sunday School and B. Y. P. U. training schools can, many times, be arranged quite satisfactorily and with great advantage to both the students and the church. Likewise, a similar service can be rendered at the college for the benefit of the students. Every Baptist student going out from our schools should know how to teach one or more of our teacher training courses. Too often the Bible teacher does not take the initiative in these things but rather waits to be invited.

In conference wth a number of Bible teachers I find the following to be the major activities of these teachers outside the regular teaching: they represent the faculty on the B. S. U. Council and Y. M. C. A.; they attend these weekly meetings; they preach sometimes as a regular pastor in a nearby church, sometimes as frequent supplies; they are superintendents of Teacher Training for the Association; teaching courses in training schools; taking active part in the Association of Baptist Teachers, Religious Education Association, National Council on

Religion in Higher Institutions; attending Bible Conferences and encampments, and taking part on programs; conducting revival meetings; conducting correspondence with young preachers and answering questions on interpretation of the scriptures; advisers of Ministerial students; supervising the Ministerial Aid Fund; and one teacher writes the Sunday School lessons for the Baptist State paper; securing appointments for the Volunteer Band; advising and securing appointments for ministerial students.

This list of activities indicates our teachers of Bible are quite active in lines of service other than formal teaching. It is very essential for teachers in all departments, but particularly in Religious Education, to keep in touch with life and the activities of every-day existence in order to guard against professionalism. To allow oneself in any way to grow away from or out of sympathy with things around him is fatal for a class room teacher or for one who wishes to influence young people by personal contact. No amount of ability or scholarship can compensate for the skill in personal touch and deep heart sympathy for humanity as we find it. Teachers of Bible more than others must retain a sympathy for dull and mediocre students. It is not as pleasant to work with them, neither is it as profitable, yet they need sympathetic advice concerning their life's work. Many of them are capable of much usefulness; in fact, a majority of Christian workers by which the vast bulk of Christian work is done are of this type. One who understands them can give advice concerning the necessary preparation for the types of work they are capable of doing. It is necessary not only to advise them but to exert such an influence over them that they will cheerfully accept the advice. I know of no person connected with a college who should be able to serve this type of student better than the Bible teacher, particularly since most of it can be done in an unprofessional and unofficial way.

The Bible teacher should write for denominational papers and magazines, and for other periodicals as opportunity may be secured. No class of men among us is better prepared to give a living, challenging interpretation of Christianity to the

world through the printed page. Our critics are bold and blatant. Too often our answers are timid and apologetic on the one hand, or, are rantingly abusive on the other. Now and then, there comes an article or a book from some teacher of Bible who speaks with the flaming conviction of Paul and the tenderness and authority of John. It is like the freshness of the cooling breeze that comes with the evening after the heat of a summer day. I believe this new day will listen to a voice that speaks with conviction of the life-giving power of a Risen Christ. Here again, there must be a new note and a new message. There is also a need for new books on various Bible subjects suitable for texts for College classes. Who is better fitted by training and experience to write them than the Bible teacher?

You will note in the list of activities given above that nearly all Bible teachers do some preaching. I should like to emphasize the value of every teacher doing a certain amount of evangelistic work. I was struck by a statement made by one teacher. He said, "I try to hold one meeting each year off of the campus during the school session. This is in addition to the revival meetings held during the summer". This particular teacher is in constant demand for revivals.

Aside from the work I have just mentioned there is nothing that will keep a Bible teacher in closer sympathy with the people and with life as it is, than the experience gained in a revival meeting. It humanizes him and gives him greater influence in dealing with young lives because they quickly recognize that he understands life as they see it. Also, why should he not be able to point the way to a better evangelism? Certainly former methods are not as effective as they once were. The Evangelism for a new day must be presented by new methods, couched in a new language.

The Gospel is still the power of God unto Salvation; yea, the only power. The Holy Spirit is needed today just as He was on Pentecost. But the words of Peter's sermon would be ineffective for a present day audience. Many a missionary fails because he tries to present the Gospel in the same thought forms to his heathen audience that he would use to his church at home.

Jesus found it necessary to give a new and larger interpretation to the sixth and seventh commandments. He did not change the fundamental meaning of the passages but gave an enlarged meaning which also fitted the time better than the old. There has been no new revelation of Christian truth since the first century but there have been many new interpretations, deeper meanings, new words and figures of speech to express the unchanging truth to an ever changing civilization. The stupendous task of the Christian teacher is to be able to translate the old without loss into the language of the new day.

The need for winning men to Christ is as great as it ever was, but a radical change in methods is needed. The old wine must be put into new wine skins. Who is there better fitted for this work than the Bible teacher? He is deeply rooted in the fundamentals of the Gospel on the one hand and acquainted with the new forms in which life is expressing itself on the other. He must be a translator, to give us the Bible in a new language. He must also be an organizer to create the agency for the dissemination of this old truth in a new speech.

A new leadership is needed today as much as it was when Rice and Judson and their successors broke away from the deadening grip of a fatalistic theology. Our denominational life is suffering today from the attempt to carry over into a new day outworn forms of theological expression and methods of organization and propaganda. These things so effective in the past, are as much out of place today as a troup of ancient armoured knights would be on a modern battle field, or an ox cart as a means of transportation.

We must find a way to present the changeless truth to a changing world so that it will be understood and accepted, or the Lord of the Churches will remove our candlestick out of our midst and place it in the midst of another.

Surely the Bible teacher, more than any other, can find a place as a new leader for this new day.

The Contribution of the Teacher to Religious Education.

By Prof. T. B. Maston, Seminary Hill, Texas.

The general theme for the discussions of this meeting is, The Teaching of Religion in the New Day. What is meant by the "New Day"? What are the characteristics of this "New Day"? What is the place of religious education and what should be the contribution of the teacher of religious education to this "New Day"?

It has been said so frequently of late years that it has become thread-worn that this is the scientific age. Science is no longer restricted to the classroom and the laboratory; it has dressed up and now mingles among the people. It has been written in the language of the people and some of its findings are a part of the daily conversation of the worker in the shop and mart. One cannot understand our day, nor can he minister to our age effectively unless he understands something of the scientific developments of late years.

As a corollary to the scientific development of the "New Day" there has been great material prosperity. Modern inventions, made possible largely because of the new discoveries of science, have contributed immensely to the enrichment materially and possibly culturally of the people.

In more recent years our day has felt the impact of the new social sciences. They have greatly influenced all of life. They have tended to turn the attention of the scientist away from the material universe, to man, the center of the universe. They have sought from the scientific standpoint to explain from whence man comes, how he functions and his purpose in the world. The facts, and the theories, of the social sciences have greatly influenced modern educational materials and methods. This influence would have been more wholesome if the social sciences had more completely broken with the materialism of the physical sciences.

But the social sciences have made at least one big contribution. Through biology, psychology and sociology we have been led to rediscover that the child is the important member of society and have come to understand a little better the workings of his mind, the influences that shape his life and the best methods for the training of mind and life.

This has brought a new approach to the education of the child. The child has become the central figure in the educational process. The formal recitation method has been supplanted by the fellowship of pupil and teacher in a common search for truth. The teacher is a leader. The teacher is to use his maturity and experience to help the pupil discover for himself. He is no longer to attempt to cram facts into a nonresisting (or frequently rebellious) mind, but to lead an active, alert mind to discover those facts.

The purpose of education is not so much the preparation of the child for future living but to help the child meet successfully the problems of his own life today. Living successfully today is the best preparation for successful living tomorrow.

In spite of the growth of the social sciences and the developments in the field of education there has been a social-moral-spiritual lag behind the rapidly changing material advancement. Possibly the present business depression was caused by this lag, and it may be the Lord's way of giving the moral and spiritual forces an opportunity to catch up the slack.

What is the place of religious education in the "New Day" of science, materialism and advancing education? Religious education is to utilize the best from every field of human knowledge. However firmly it may hold to its fundamental principles it will speak the language of the age, and adapt the best methods for propagating the message of the Changeless Christ. While realizing that Truth may never change, interpretations and applications of and methods for its propagation will change from age to age.

The teacher of religious education should be the philosopher, the scientist, the prophet for the increasingly important religious education movement. As philosopher he will state its as-

sumed principles, its general objectives, its ultimate goals. As scientist he will through research and experimentation test these goals and seek for the best methods for their attainment. As prophet he will proclaim his tested results in the classroom, from the lecture platform and through the printed page.

I.

The Teacher as the Philosopher for the Religious Education Movement.

As a movement becomes mature it has a better formulated philosophy. The philosophers of every movement, are in the main, college and university trained. This means that the teacher of religious education is going to have a place of increasing importance in the religious education movement. If his place among Southern Baptists is not commensurate with that attained elsewhere this is one indication that religious education has not reached its maturity in the South.

This is a movement that is concerned with life. If the teacher is to be its philosopher he must make his philosophy touch life. He cannot be a leader of religious education thought if he withdraws from the currents of pulsating life and from his secluded nook, surrounded by his dusty, time-worn books propounds out-of-date, lifeless philosophies. The principles, ideals and methods advocated must be the kind that can be "taken out-of-doors without fading". As a teacher he will accept the epithet "idealist" but he will be sure that he is not an abstract theorist. His theories will be related to life, hence they will be practical. John Dewey once said: "Better it is for philosophy to err in active participation in the living struggles and issues of its own age and time than to maintain an immune monastic impeccability. To try to escape from the snares and pitfalls of time by recourse to traditional problems and interests—rather than that, let the dead bury their own dead." (John Deway, the Man and His Philosophy, p. 150.)

The teacher will also be the interpreter for religious education of all that is best in psychology, psychiatry, sociology and

education. He will digest, assimilate and simplify for his constituency. As a teacher he will claim the right of creation. He will not be satisfied to be the propagator of some one else's program, just as he would not expect his students and others to blindly accept and propagate his ideas.

Ernest C. Moore has said: "Every one of us is born either to hunger and thirst after righteousness or to take satisfaction in counting what is already in the bag, in gloating over it, naming, arranging and classifying it, and in playing games of dogmatic defense of its static completeness." (John Dewey, the Man and His Philosophy, p. 11). The true teacher always falls in the first category. As one who hungers and thirsts after truth he must be free in that search if progress is made. He forfeits his rights as a leader of growing, searching personalities if he is not intellectually honest.

Just as the teacher claims for himself the rights of a "free, dependable, creative personality" so he will recognize every student in his class and every child, youth or adult in the educational agencies of the churches as growing, creative personality. "We have come to see that education should be more than the transmission of existing knowledge or the reproduction of existing skills. It is a creative function. It faces toward the future rather than toward the past—or better it transmits the past only for the sake of a richer present and a growing future. . . . A dynamic changing society looks to education for the development of those powers which enable it to cope with changing conditions and insure its progress." (L. A. Weigle in Introduction to Veith's, Objectives in Religious Education, p. 9). Religious education must continue to move from transmissive to creative education. Professor George A. Coe suggests several weaknesses of transmissive aducation: (1) It hands on our faults, but conceals them and by concealment adds to their prestige. (2) It employs either force or evasion in the interest of effectiveness. (3) Transmissive education, its eyes fixed upon content, is slow to apprehend the forces at work. (4) Thinking to make men obedient to God it brings some men into subjection to others. (What is Christian Education, p. ?).

Southern Baptists have made progress of late years, especially in the construction of materials, but are far from a creative education. The teacher should be a leader in the construction of better materials and in the advancement of improved methods.

II.

As Scientist the Teacher of Religious Education Should Be a Leader in the Critical Examination of Existing Materials and Methods, in the Improvement of Technique and in the Development of an Improved Methodology.

The teacher should be an appraiser of the results of existing methods. He comes nearer having the technical training than anyone else that is needed to test and measure the results of teaching. Testing in the field of religious education is far behind general education. People generally have thought that the teachings of the Bible would have the desired results. But this is far from the truth. The construction of the materials, the conditions surrounding the teaching process and the methods used in presentation will affect considerably the results obtained.

The central message of religious education, its dominant purpose and its fundamental principles may not change, but the construction of materials, the organization of forces and the methods of teachings will vary from age to age. Religious education will recognize doctrines as abiding but methods as passing. There is nothing particularly sacred about the method of getting a thing done. As long as there is honesty in the method the main thing is the result. If a new method will get better results the old should be scrapped without hesitation. If religious education does not keep up-to-date it is going to be increasingly difficult to enlist the children and young people. The Baptist constituency is rapidly becoming educated. Our materials and methods must compare favorably with those found in the public schools or our churches suffer.

The teacher should be a leader in the field of experimentation. Starting with the assumption that the mind is not best

used "as a granary or as a place for cold storage" he will challenge the "take-this-perscription" notion of teaching. He will be a questioner of the accepted methods and an experimenter with the new. In his classroom the teacher will be an experimenter with advanced methods of teaching. He will make his classroom a religious education laboratory. He will also be a director of experiments in his own or adjacent churches. As a leader of religious education thought he should keep vital contact with practical, everyday religious activity. As a pastor, educational director, Sunday school superintendent or educational advisor he will have class contact with the organized life of the modern church. In the organizations of his church he should not only have the liberty but he should be encouraged to carry on limited experiments. The way of progress in a democracy is from the unit organization up. The church, the unit organization in our Baptist democracy, is our hope of progress.

The teacher can also encourage some of his more advanced pupils to experiment. Of course, it should be remembered that for the experiment to be of value there must be open minds. Also the conditions of the experiment must be properly controlled.

The experiments by the teacher and his students will not be limited to teaching methods but will include worship and teaching materials and the organization and administration of agencies. The teacher will exemplify and inculcate in his students the scientific method and attitude. There are four things that characterize the scientific method: (1) The working hypothesis. This may be merely a hunch. Research is aimless without it and yet it is dangerous. (2) The observation and recording of data. There are three ways of observing data—through the experiment, by means of statistics and by the use of the case method. (3) The organization of the data collected. (4) Generalization—the formulation of the scientific law. (Lundberg—Social Research, pp. 4, 5).

The characteristics of the scientific attitude are: (1) Belief in the universality of cause and effect. (2) Scientific curiosity.

(3) Facing the facts. (4) Unlimited respect for facts. (5) Cautious skepticism of alleged facts.

The teacher will recognize that the traditional is not necessarily good or bad but will always contend that it should be challenged and examined. On the other hand the new is not always a sign of progress and it in turn should be questioned and tested. The teacher will not claim finality for his own ideas and ideals until they have been tested and tried. With the scientific mind he cannot run a "closed shop". He will beware of getting dogmatic on methods. He will never make a difference in methods a test of fellowship with his brethren.

III.

The Teacher Should Not Only Be the Philosopher and the Scientist for the Religious Education Movement but He Should be its Prophet.

The prophet is a messenger of God to the people. He is a "foreteller" but even more a "forthteller". The prophet has a clear consciousness of his divine call and a holy passion for his message. He is willing calmly to fight on for the truth if need be against unsurmountable odds. He has an abandon of his own interests in the interest of his cause. He has a light in his soul that nothing can quench. The teacher, as prophet, should faithfully and fearlessly proclaim the truth. Having a consciousness that his message is of the Lord he should proclaim it in the classroom, from the lecture platform, in private conversation and through the printed page. He should "speak out in meeting" expressing freely his ideas. He should use papers and magazines as mediums for expression when such are available. At this point Southern Baptist Religious Educators are handicapped. There are few publications open to the message of the teachers. They would not want to go into the interdenominational publications if such were open to them. Southern Baptist teachers are concerned with their own constituency and want a channel of expression that will reach them.

There is one tremendous advantage the teacher has. He is not only a prophet but he is a teacher of prophets, a trainer of leaders. Southern Baptists have an army of very competent church leaders who are largely untrained. Some have great native ability and frequently put to shame with their faithfulness and consecration the better educated leaders. It is not a lack of appreciation for these that leads one to say that the permanent progress of our denomination as of our civilization depends largely on the college students of today and tomorrow. These educated youths are going to be of increasing importance as the standards are raised. This gives the teacher an advantage as a prophet of the "New Day". He has many young prophets sitting at his feet. If he kindles holy fires in their souls they in turn will be prophets of progress to many.

As a teacher he will want to train prophets who are: (1) Co-operative. They should have faith in the Baptist denomination and a proper appreciation for the present leadership. They should have respect for others and their opinions and should be able to work together harmoniously whether they always agree or not. (2) Creative. They should be heralds of a democracy of expression. They should freely express their own personalities and thus make their contribution to the day in which they live. (3) Consecrated. They should be so clean in thought, in word, in deed, that regardless of their attitude on this method or that problem there will never be a question about their sincerity or genuineness.

The teacher of religious education has a wonderful opportunity, but also an awful responsibility. How does he measure up? Dr. George Kerschensteiner regards four qualities as essential for the good teacher: (1) Natural delight in helping youth realize its highest possibilities. (2) Must possess the gift of understanding the personality of another human being. (3) Power of observation of what is taking place in a growing personality. (4) Definiteness and stability of character. (Die Selle Der Erziehers und Das Problem Der Lehrerbildung. Quoted from Jerusalem Meeting, I. M. C. Vol. II, p. 34.)

The Religious Education teacher can learn from the Master Teacher who taught as man had never taught. Canon Charles E. Raven in speaking on the teaching methods of Jesus, before the Jerusalem Conference summed up the three main notes in the teaching method of Jesus as: (1) Jesus was concerned with life and the whole of man. (2) Jesus was concerned with freedom, he left the disciples to discover for themselves. (3) There was the note of fellowship. (Vol. II, p. 184).

The Great Teacher so lived and taught in his "traveling university" that a little handful of students or learners turned the world upside down in one generation. As they went from place to place proclaiming his way of life, men took knowledge of them that they had been with Jesus.

Financing a Science Department in a Baptist College.

By C. J. Elmore, Liberty, Mo.

I take it that my subject includes only the actual expenses of a department after a building is provided and salaries are paid. These things go into what we college teachers would regard as high finance and are beyond our grasp.

I take it also that most of the schools represented here have a limited income. Macawber's discovery that prosperity and happiness consist in making expenses less than income applies as well to expenses of a science department as to household expenses. Years ago at our house we were taking *Good Housekeeping*. Many of its suggestions hardly seemed to fit us. Finally I discovered the cause. It was stated that the magazine pre-supposed an annual income of at least $2,000. My salary was $800. We stopped the magazine, which was as good as adding $2 to our income.

The financing of a science department consists of two principal things; first, getting the money, and second, conserving it.

I am glad of the opportunity of discussing this subject in these times of depression. There are at least three men in the country who in their official capacities have no financial worries. They are the heads of the Chemistry, Physics, and Biology Departments of William Jewell College. We have all the money that we need and do not have to ask for it. The system by which we are in this fortunate condition is simple. A laboratory fee of $5 a term in Chemistry, and $2.50 a term in Physics and Biology is charged each student taking a course in these departments. This gives the Biology department, of which I can speak more definitely, from $750 to $1,000 a year. This money is collected at the office and is kept for biology purposes only. Whenever anything is needed I may buy it and have the bill sent to the office to be paid from this fund. Practically, I never do this but have all bills sent to me personally. I pay them at once, thus often securing a cash discount which could not be had if

bills had to wait to go through the routine of being approved in the office. At the end of each month, or longer if expenses have been light, I present an itemized bill to the treasurer. If he approves I am repaid what I have spent.

In addition to the regular laboratory fees, each student in college makes a deposit of $5, called a caution fee. Any damage to property, library fines, etc., are charged against this deposit. In our Biology Department all laboratory material and equipment are paid for out of the Biology fees. But any tools or apparatus lost or damaged, slides and coverglasses used personally, drawing paper, etc., are charged to the student and taken from this deposit. Formerly the fee in Embryology was $5, on account of the cost of eggs and other material. Now the fee is $2.50, the same as in other courses, and each student pays for the eggs that he actually uses. This is a saving both to the student and also to the college by preventing wasteful use of material. The money for these charges is taken from the student's caution fee deposit at the office and added to the funds of the department.

This system simply secures to each department the fees paid for work in it and allows the head of the department to use the money as it is needed. It seems to me that this system needs no defense. The fees paid for any course in a science are paid for maintaining the work of that department, and the money should not be taken for other purposes.

As to the head of the department having control of the fund, he is the only one in position to know what is needed for the department. For a professor of chemistry to have to persuade some official that he needed a barrel of sulphuric acid, and then have to wait until the official saw fit to act would put him in almost as humiliating a position as that in which Congress keeps the President of the United States, and it might seriously interfere with the work of the deparment.

The only danger to the perfect working of this system is that the heads of departments might be incompetent or dishonest. If we are, the Lord help us for he made us that way and there is little that we can do about it. But there is some-

thing that a president can do about a professor that he cannot trust. A college president has too many duties to have time to watch such details as the expenditures of a science department. Of course all bills are approved by the business manager before the head of the department is repaid what he has spent.

Conserving is just as important as getting. "A penny saved is as good as a penny earned." Just now the world is having an orgy of big expenditures. A house may cost a million dollars and a school may cost a billion; but Home Sweet Home was not written about a million-dollar house nor were Galileo, Benjamin Franklin, Edison, and Lincoln educated in a billion-dollar school..

One of the greatest heresies is the assumption that quality of work depends on the value of equipment. One great zoologist made the statement that the value of the product of a university was in reverse ratio to the value of its equipment. In proof of this he cited the great leaders in Science of a generation ago who worked with what would seem to us very poor tools, and yet compared very favorably with the men coming from our great modern schools. He meant, of course, the product in terms of men and women, not in scientific results. Scientific results often require expensive apparatus. They are mostly for universities doing graduate work. But the product of schools such as ours is men and women and not new facts in Science. Schools of our class are not research institutions. Many failures in teaching in them are made by young men fresh from their research graduate work attempting to introduce such work in undergraduate classes. It is always well, however, to have students think they are going after something new.

The superior advantages from an educational standpoint of a well-equipped school are largely a myth. Mark Hopkins and the boy on the log are familiar to all of us. That boy had greater advantages than the boy in the best-equipped school without Mark Hopkins. And not the least of these advantages if Mark Hopkins happens to be a biologist would be that the boy would have to get off from the log once in a while and gather up some bugs and worms and snakes and flowers, and probably dogs with their external and internal fauna.

As to the value of using apparatus for its own sake, very few students who take a science course will ever be engaged in technical work in the subject where a training in the use of high-priced apparatus will be necessary; and if they are, such knowledge is easily acquired. It is easy to see how a student coming out of a well-equipped school might have a better knowledge of apparatus than of subject matter. While I should like something better, I believe that especially in a country place one could have a good course for beginners in general Zoology or Botany with no expense at all, not even a hand lens. There is plenty of material that can be seen with the unaided eye if that were all that was available.

But standards have to be reckoned with. Even with Mark Hopkins or Louis Agassiz giving this kind of a course, the course would not be accepted. A certain amount of money invested in equipment is demanded. That is something that can be measured and hence appreciated. Equipment is the great golden image that Nebuchadnezzar has set up and there are few Shadrachs, Meshachs, and Abed-negos who refuse to fall down and worship it. But of course some equipment is desirable for the best kind of a course even in elementary Biology. All that is ordinarily needed is a good place to work, a simple and a compound microscope and accessories for each student, and means of preserving material for future use. Of course the material for study is presupposed, but that is abundant everywhere. A stereopticon may be very useful if properly used, also charts, etc., but these things are needed in inverse ratio to what there is in the teacher and the class.

Although I have been telling how little equipment is really necessary, I am not doing it as a defense of conditions in our own school. We have all of everything that is needed not only for good work for courses extending through four years, but to more than meet all of the requirements of any standardizing agency. The value of the equipment in our Biology Department is about $10,000, and probably nearly the same in the Chemistry and Physics Departments.

Perhaps in the beginning some appropriations were made for equipment, but most of it has come from fees paid into

the department. Of the larger things that this amount represents there are about 50 microscopes worth $60 apiece and 30 worth $100 each. These alone make $6,000. Then there are three microtomes, one incubator, one paraffin oven, two autoclaves, one centrifuge, one micro-projector, one stereopticon, besides hundreds of smaller pieces of equipment. As far back as my knowledge of the school goes, these have all been bought with money from student fees.

But the question may arise, how can there be so much money left from such small fees? It is supposed that they are all needed to buy frogs and salamanders and euglenas and amoebas and dogfish and turtles, embalmed cats and dogs, and microscope slides and all the other things that students are supposed to study. We seldom buy microscope slides. Advanced students make their own, and many that they make are useful for elementary students, and of course I make a good many myself. Most of our material we gather or raise. If we do not have time to collect it ourselves, we pay children of the town for material. The result this year has been as great a flooding of the market as Kansas and Russia have made with wheat. From supply companies we can buy bumblebees and wasps for a dollar a dozen. I have seen the time when I would have given any school all that it could use simply for picking them off for me. But children are glad to bring them to us for ten cents a dozen. Houseflies would cost fifty cents a dozen. We pay ten cents a hundred for them. Sphinx moth larvae, which are tomato worms, would cost $2 a dozen. By offering ten cents a dozen I had to refuse to take more after we had a quart or so preserved. They ask fifty cents a dozen for dog fleas. We catch a dog and help ourselves. Tapeworms are expensive to buy, but it is a poor dog that can't furnish some. One dog that we had provided us with 296. Lantern slides can be bought for about forty cents apiece. I make them myself at a cost of about ten cents. We have a good many bought by my predecessors which I seldom use; they do not happen to fit into my work. I have always made my own slides at my own expense, and when I have changed locations they have gone with me. Leaving lan-

tern slides for a successor would seem to me a good deal like a preacher leaving the classical barrel. It might be very useful to him but worthless to anyone else.

We can buy pig embryos, large, for dissection for five dollars a dozen. Our students enjoy getting them from a packing house in Kansas City. This spring three boys borrowed a trailer and in half a day got a supply for two or three years at no expense except a dollar that we paid them for the gasoline used. Getting them in this way makes the extra work of preserving, but work is what students pay their tuition and laboratory fees for.

Our city marshall has difficulty in enforcing the dog tax ordinance. This makes him glad to help us get dogs for use in Morphology. He considers us his best allies.

It may be objected that this promiscuous method of getting material would not furnish the material called for in textbooks and laboratory manuals. This is one of the best features of it. It prevents the work from becoming stereotyped. The few forms treated in the books are only samples of an almost infinite number of plants and animals. There is no reason why we should be working with the same plants and animals year after year. One serious objection to using different material every year is that notes and drawings that students save to pass on to future classes are mostly a loss, and each class must do most of its own work. This is one cause of my unpopularity. Using the material that is at hand in one's own locality not only saves expense but it makes Biology a living personal subject which it cannot be if all material comes from supply houses.

Thrift has been inculcated in all times except our own and perhaps a few others, as in France before the Revolution. Solomon and Benjamin Franklin were preachers of it, and Isaiah says, "Wherefore do you spend money for that which is not bread and your labor for that which satisfieth not?" Most people now are criminally wasteful. A course in any science can do little to correct this, but it can at least not encourage it, and can be an object lesson in thrift. It is good for students to be taught to be careful of apparatus, to use only what material is

needed, not to allow gas to burn when not required, etc. Of course some of them will sneeringly say something about "Scotch" or "stingy", but such expressions are merely a retort used as a substitute for an idea.

That a department can be run economically and still have a good product is indicated by the following. It is stated that of the 9,000 names in American Men of Science only 27 are from Baptist colleges. Several of them are from William Jewell College. The next edition will have two additions from the Biology Department of William Jewell College, and probably some from the Chemistry and Physics departments.

By practising the old-fashioned virtue of thrift money can be saved for other purposes. From our fees we have not only saved enough to make valuable additions to our equipment, but also to the Museum. If a school were located on the seashore it would be natural for Biology courses to emphasize marine material. But for an inland locality it is as important for students to know about catfish as dogfish; and grasshoppers and chinch bugs and potato bugs are as important as starfish and electric eels. A tapeworm or an ascaris that a student gets from its natural habitat himself means much more to him than one that comes from a supply house. If foetal pigs are bought from dealers students are likely to suppose that "foetal" means some particular breed of pigs, or perhaps not pigs at all, like Guinea pigs; but if they take them from the uterus themselves they know what they are. Embalmed and injected cats cost several dollars apiece. If a student gets a stray cat himself and injects and embalms it himself he has a much better foundation for a knowledge of its anatomy, and he may keep his money.

Finely prepared embryological material may be purchased, and by using it a student is certain of having good material to work with. But if he incubates eggs for himself and secures other embryos for himself, and then makes sections of them with a microtome, although he may not have as fine preparations, he is much more likely to know what it is all about.

What I wish to emphasize is that we can do better work and at the same time save money by using local material as far as

possible. We are too likely to feel that there are greater things just over the fence. Perhaps there are, but as long as we have plenty at home why look farther? Farmers sometimes send a cow to the butcher for that propensity. At one time Louis Agassiz was asked if he expected to spend his summer in Europe. He answered that there were too many things in his back yard that he was unacquainted with for him to leave it.

Another use for some of the money that we can save is advertising. While it is contrary to my inclination to play to the galleries a little such playing often pays. We can at least make useful apparatus perform stunts that make visitors and prospective students open their eyes. To illustrate, I find a microprojector of comparatively little use, for students all have their own mircroscopes and can see things much better in them. I find it very useful, however, in Embryology. But for advertising there is nothing like it. When visitors see a bed bug or a crab louse enlarged on a screen to the size of a cow they feel that a college that can show such things is a place worth learning about.

I have spoken mainly about financing a Biology department while the subject assigned me was a Science Department. But a Biology department is the only kind that I know anything about, and a scientist is supposed to tell only what he knows. If I had told how to finance a Chemistry or a Physics department I could have made it a great deal more interesting, for Abe Martin has said quite truly, "The man can talk most interestin' what ain't hampered by facts or infermation".

An Integrated Program of Missionary Education for Churches, Colleges and Seminaries.

By W. O. Carver, Louisville, Ky.

Integration is not the easiest achievement of Baptists. We are not an integrated body but a more or less associated group. Emphatically we are individualistic. Ecclesiastically we have been so jealous of the autonomy of the local organization that we have made poor progress in the development of a denominational consciousness. We so dogmatically insist on every man's "gaein' his own gait" that we have poorly learned how to work together.

Integration in any particular line is dependent on an integrated institutional life, and that exists for us in only limited and incomplete degree. Few of our churches have any consciousness of the colleges or of the seminaries. Indeed, for the most part each church conducts its worship and work with very little consciousness of the relation of its life and work with that of other churches. Right largely our chuches are self-centered.

This spirit of independence, autonomy, separateness largely pervades all our institutional life. It is not easy for our mission boards to correlate their tasks in their thinking and planning, or to unify at all their approach to the churches and the presentation of their work to the denomination. To what extent, we may ask, do the colleges corporately and in conscious practical procedure concern themselves about the churches as individual groups especially that vast majority of churches from which no student has ever gone to a college? How often is it likely that a professor of Science or of Modern Languages has any thought in the planning or execution of his class meetings of the separate churches from which the members of his class have come? Or to what extent may we suppose that the colleges in constructing their curricula, in counselling their students or in the course of their studies give any thought to the seminary as an institution holding definite relations with their own in a common task of training the leadership of a denomination which is to function

in such a way as to make a unitary impact on human life and exert a unitary influence on the world's progress. If the seminary may be supposed to be more church-conscious and more college-conscious, then are the churches and colleges conscious of each other and of the seminary, the explanation lies chiefly in the professional and institutional necessity of the seminary. The institutional functions of the seminary inevitably compel a considerable measure of consciousness of the churches, of the colleges and of all the organized denominational work.

Besides, the difficulties for any integrated program of missionary education which inhere in the nature and traditions of our denominational life, there are practical pedagogical difficulties in projecting any coordinated system of missionary study. The curricula of the colleges are yet very far from being unified. There are all the variations possible within the necessary requirements for standardization. The standardizing consciousness of the colleges does not at all definitely relate itself to the denominational requirements or to the world significance of our education. Only in the remotest way are the colleges related to each other. They have grown up in their different environments and have developed their traditions and spirit against these different backgrounds. The emphases in the curricula vary very greatly. There are the widest divergencies in the Bible and Religious Education courses which are at present offered in our colleges. It is obvious that under present conditions it would be futile to hope for any uniformity in the content or the extent of the missionary education which we can hope for in the college courses. The measure of voluntary missionary study which we can undertake in the student bodies of colleges is very uncertain and is certainly very various. At present, hope seems checked by woeful deficiency in any at all adequate material for integrating our studies. Most of the churches from which the college students come have never had any genuine missionary education in their programs.

How can we expect a thorough-going missionary program unless we have a genuinely missionary denomination? Southern Baptists are not truly a missionary people. Some of them are,

but as a whole they are not. Much as it oppresses the spirit let us face the facts. Hard as it is for our hearts to confess what we know about ourselves let us see the truth. The vast majority of our churches are not at all missionary except in name and in a sort of sentimental way. The majority of these churches never give a dollar to our missionary causes nor make a prayer for their success. Of our vast membership of nearly 4,000,000 it is now well-known that not more than one-fourth take any consistent interest in the missionary programs of the Southern Baptist Convention. In all conscience we cannot face a world just now supremely needing the message we might deliver and the influence we might exert, we cannot stand before the cross on which our Lord died for the whole race and call ourselves a missionary denomination.

May we assume that our colleges are missionary institutions? Do all the members of the faculty have the missionary attitude; worthy missionary information; and active participation in evangelistic, social service and financial support of a world missionary program, and do the students know that they do? Could every professor off-hand give to an inquiring student information as to the missionary organization, agencies, officers, program and progress of his denomination?

Turning from this negative consideration of difficulties, we may take a more positive turn and look into some *Lines* and *Measures* of *Possible Integration.* Here we have to turn to ideal and spirit rather than to prescribed courses and methods. We shall come to the integration of the studies as we attain to some real measure of unity of ideal and spirit. It ought to lie within practical hope that we should have in churches, colleges and seminaries some approximation to unity in attitude, in information and in activity in relation to our missionary obligation and undertaking. And here let us not forget in church or school that in the end our attitudes and our activity interests are begotten in the homes more than anywhere else.

What we Baptists need primarily is the right attitude in the world. The South is provincial, just as all other sections of humanity are provincial, just in the measure of their sectional

consciousness, of their just pride in history and tradition, and in their peculiar sectional culture. Southern Baptists, of course, have their denominational provincialism, as have other denominations. Probably we are suffering unduly in our present crisis from a wrong attitude toward various aspects of the world's life in the confused conditions and the complex and dangerous currents which move so powerfully in the world's life in our generation. There are at least three possible attitudes toward the confusion: fear; contempt; bold sharing in the world's life with the unshakable conviction that God is in the change and will work stability, not by withdrawing from it, but by plunging into it and mastering it. The world conditions and the serious breakdown in our denominational programs have brought upon us a complex of fear and dread in many, along with a complex of contemptuous indifference to what the rest of the world is doing, on the part of not a few. We seem to be under the necessity for saving our institutions, saving our boards, saving our churches, saving ourselves. We are desperately in need of learning that all along the line "he that saveth his life loseth it". There is no commission given to the followers of Christ to save themselves except from this present evil age. The commission of Christ challenges us to save the lost world into which he plunged himself with a courage that dared the cross that embraced the grave; and into which he thrust his little flock of followers with the pledge that to them his Father would give the Kingdom.

In churches and all other institutions we greatly need to cultivate an attitude of world-mindedness. This is the best cure for our worldly-mindedness. We are not in the habit of thinking of the world, or being generally concerned for that which concerns all parts of the human race. One is constantly impressed on reading the secular press of the South that our people can know very little of what is going on in God's great world of that which really counts. There are not a half dozen daily papers in the entire South from which a constant reader will gain any at all adequate knowledge of the really significant conditions and currents in that world for which our Christian

education is supposed to be preparing an oncoming leadership. One doesn't find in the reading rooms of most of our institutions a daily or weekly paper that impressively presents the outstanding significant events in the world's ongoing. In talking with the ministers who direct the thinking and activities of our churches and in discussing with members of our faculties, one all too seldom finds any real interest in or any knowledge of much of the larger doings of our world's life that go into the making of the world's tomorrow. At the foundation of all the missionary work is a consciousness of the existence, of the need, of the achievements, of the program, of the hopes of mankind in every part of this world of ours.

It is essential to missionary education that there shall be broad human sympathy. Intelligent sympathy is not possible without knowledge. It is possible to know without sympathizing. In any Christian environment Christian sympathy must be actively cultivated and must become an element in the basic living before there can be the adventure which belongs inherently to missionary education and activity. And our sympathy must define itself in terms of friendliness and fellowship if it is to prove its genuineness.

Besides unity in attitude we may hope for some real unity in information. Information is supposed to be the special field of education as ordinarily conceived. It is possible to give information only where there is a receptive attitude. Usually that receptive attitude is not to be produced by violent compulsion, although repeated bruises of the body through falls may awaken a receptive attitude toward the laws of gravity and force. Nor is there any true learning or wisest teaching that is not got by activity.

It has already been suggested that we are not to hope for uniformity in the content of the missionary information. There are types of information on which we ought to be able to agree, although the material which is used in developing it may be very different. We may give information about the races, cultures, religions, economic conditions, aspirations and hopes that prevail in various parts of our human race. In this way we

may awaken sympathy and inspire activity along common lines where the specific information on which they are based may be very different.

The church can create right attitudes and encourage responsive activities although the information which it imparts may necessarily be largely fragmentary, and superficial. Everything will be gained once the church has adjusted its whole system of worship, instruction and activity with the universal program of its God and Redeemer, and has placed itself under the guidance of the universal Spirit. Our churches need first of all to find out what the Bible is all about; what religion really is; what the church was constituted and exists for; what is the objective or God in Christ Jesus. If this is done then it will be impossible for people to live and grow within that church without obtaining the elements of a missionary education and some large measure of the content of such an education.

Similarly our colleges can become missionary educational institutions when—and only when—they have corporately and consciously, in administration and in instruction, related themselves to the purpose of God in Christ Jesus in and for the human race. When this is true any department will be an arena of missionary education.

In our missionary education, as in all education, we must combine attitude, information and activity. It is not a question of one depending upon the other, but of the three being inseparable. We have suggested that a common attitude is a practical ideal and may be set before us as a practicable goal. We have indicated that information can not be uniform but can be guided by the basic attitudes and so can be integrated in the development of reasoned conviction, and consecrated purpose. Similarly there may be integration of activity. We may all seek to labor in an evangelistic gospel and for the promotion of the Kingdom of God with the world as our objective and with the immediate needs and opportunities as the task of each individual, church and school group. Every church ought consciously to undertake not merely the evangelizing of some people in its own environment. It ought also to take constant and

enthusiastic participation in the common denominational effort through financing a world enterprise, to share in the total mission work of the denomination, and earnestly to seek to christianize its own community. There can be no real Christianity without such a program as this.

Similarly each school must have an accepted responsibility for practical Christian tasks for the evangelization and Christianization in its own environment, if it is to be a Christian college and if it will promote missionary education. For such a program it is imperative that administration, faculty and students shall be united in the study of their problem and in participation in the task. Otherwise, the Christian opportunity and the missionary education will both be neglected or at best be largely negative. If they add to the acceptance of this task a conscious effort to relate it to the work of the churches and to the undertakings of the denomination the finest opportunity and the wisest results may be hoped for.

The seminary must likewise accept its responsibility for immediate tasks and must in a measure not possible to the churches or even to the colleges relate its missionary study and its practical missionary activities to the undertakings of churches and colleges.

In addition to the responsibility which lies upon each institution—church or school—within its own organization and sphere, to what instruments and agencies may we turn through which to proceed toward a better integration of our education in the Christian opportunity of projection? To raise the question is to suggest immediately its answer. For the churches the primary agency must be the Sunday School Board. It is imperatively obligatory upon this Board to devise and assiduously to promote missionary education for all our churches. The Board has accesses to, responsibility for and opportunity in determining the character of the education of the Southern Baptist people to an extent not possible for any other agency.

Along with that the Baptist Student Union. Just as the Board is the agency through which all the churches are guided in their education, so the Student Union ought to be the in-

tegrating agency, certainly for the student bodies of all our colleges; and it can not function properly with the student bodies unless it is able also to co-operate with the administrations and faculties of the colleges.

At this point immediately comes in the opportunity of the Southern Baptist Education Association. It is theirs largely to define the objectives of Southern Baptist education. If they set before themselves the Kingdom of God and are moved by a passion for inculcating the right attitudes they can greatly influence the faculty impress upon the student body, as also the very important matter of rightly relating the college to the State Baptist organizations. The Education Commission mediates between the Southern Baptist Convention and the educational institutions in the territory of the Convention. If the Convention exists for the evangelization of the world—the purpose for which it was organized—then this ideal will control the Commission in its thinking and planning, in its recommendations and its influence.

Our Mission Boards have here a responsibility which it has been difficult for them to accept and even more difficult for them practically to discharge. The Missionary Union is our most active missionary education agency. We must still depend upon that in very large measure.

The responsibility of the seminary in training right leadership and in causing that leadership to see its relation to all these other agencies is supremely great.

Out of this summary outline there obviously emerges an imperative necessity for some integration of our various denominational agencies such as we have not yet had. There is no common approach. There is no definite understanding on the part of any one of these agencies of what the others are undertaking in the way of missionary instruction and effort.

It will have become obvious by this time that I am not prepared to outline any definite program for integrating missionary education. We have not yet advanced sufficiently in our practice or purpose of missionary education to allocate its forms and stages among the educating agencies or to formulate any system. In general we may say:

1. All agencies and especially the church should lay upon the parents the importance of making the all-important beginnings. The parental attitude and the home atmosphere are primary. Then there are books and magazines already available that are marvelously adapted to cultivating in children the attitudes and interest in all the children and peoples of the world that will fuse missionary concern in the core of their personality.

2. The church must conceive of itself as the working agency of the Kingdom of God. Then all its educational programs and organizations will be influenced by the missionary ideals, and missionary teaching will have part in all its instruction. Besides it will have a program of missionary education as distinct as its program for education in doctrine, in church membership, in life service. The W. M. U. will continue its fine program and extend it, but every organization of the church will have its periods of missionary study and in some form there will be an annual school of missions. The foundation for it all will be the Bible. We shall give courses in the principles of Missions, in missionary achievement, especially in our own missionary work. The Sunday School literature will give—as it is giving—increasing place to missionary instruction. In all this the Sunday School Board and the church have the responsibility and must meet the growing possibilities.

3. The Colleges will represent a higher grade of education. The Baptist Student Union, the W. M. U., the Boards of the Convention and of the States; the Education Commission and the Education Association can work in co-operation with the college authorities and the student organizations to make programs for missionary education in the colleges. There is already much material available and it comes continually from the press. We need very definitely to create such a literature of our own much more extensive than now exists especially adapted to our own college constituency. The libraries and reading rooms of our colleges need especial attention at this point.

4. The seminary cannot now assume sufficient missionary education to constitute a basis for what would rightly be called

higher missionary education. It must help all the other agencies in their task; must keep its own program in advance of the others; must ever aim to produce practical idealism in the leadership which it helps to train.

Only two or three suggestions as to immediate needs:

1. Ground all in God's purpose and plan as revealed in the Bible. The wisdom of the W. M. U. is seen nowhere more than in this.

2. We urgently need an annual denominational Handbook for use in churches and schools.

3. Our denominational missionary literature is most important, some of it of high quality, and it can be adapted and developed to meet a growing program.

I close as I began with insistence on the attitude and the ideal. There must be a determined will born of a passion that is irresistible because it is based upon a conviction and an experience. If we share with God his program for the world, if we share with Christ his passion for humanity, if we enter into the fellowship with the Holy Spirit in his work of regeneration and construction, we shall have insight and guidance equal to our undertaking and our resources.

Teaching Methods That I Have Found Helpful.

By Prof. L. E. M. Freeman, Raleigh, N. C.

No one method of instruction and training will do for all courses of study and for all classes. This implies that a teacher should plan his work for each course. The teacher's total effort to reach his aim for his pupils as regards the gaining of information, training in the independent pursuit of knowledge, practice in the organization of material and in reasoning and the development of attitudes will constitute the method with a particular class.

Several things will influence one in planning for a class, as, for example, the main purpose of the school itself, the age and experience of pupils, the nature of the individual, subject studied, library facilities, etc. All of us use or adapt methods that are commonly approved by the best educators. At the same time, each has his mark by which he stamps a method as his own.

One's methods may change as circumstances demand. The teacher must maintain a growing interest and enthusiasm in his work. He is a guide to younger and less experienced seekers for truth. And he has the privilege of going further than they do or can. He will vary the paths by which his exploring party will go, and will himself react with enthusiasm to the relatively unfamiliar. And his enthusiasm will prove contagious. Sometimes a slight variation in the method used will supply just what the teacher needs to prevent his becoming bored with his subject.

My own teaching methods often vary a good deal, with more or less satisfactory results. Still, by keeping methods in mind, rather than courses, one may give some glimpses of uniformity.

I note, first, the *method of assigning work* for a class. The purpose of the assignment is to direct the pupil in his development. Such development may involve the acquisition of knowledge, the cultivation of skill or the heightening of appreciation. Exceptional students may make good progress in all of these

without special guidance. But even they will profit immensely by it; and most students find is quite indispensable.

In making assignments the teacher will keep the work well within the pupils' ability, while demanding real effort. He will want to whet the pupils' interest and insure an eager approach to the study. My own experience verifies the common observation that definiteness of assignment tends to secure accuracy in study. Many new books are based on the inductive method of learning, giving much direction for study and demanding the pupil's thought in reaching conclusions. My own attempts to guide pupils by assigning their work may be illustrated by a course in Sunday School Lesson Construction. The first part of the course includes the study of teaching methods and the principles of lesson preparation. In the latter part of the course I use selections from several books and from the teaching of Jesus. Assignments are planned to include the selected parts of books and directions for putting their teachings into practice.

One important aim of a teacher is to *make good use of the school library.* Books are our best allies. Getting a fund of exact information is important; but it is more important to know how to use books and get information for one's self. Such use of the library as will train pupils to do this will mean much for them through the later years.

In *assigning library work* much depends on the age and educational attainments of pupils. The subject also determines the extent to which library facilities may be utilized. And of course the number and kind of books in the school library will fix limits. For most persons the school years furnish life's best chance for the companionship of good books. One text may, indeed, supply most of the material needed in a course of study; but it is worth much for the pupil to know that there are many other books on the subject and to form some acquaintance with them.

In some courses I emphasize outside reading in order to allow some contact with the literature on the subjects. Sometimes I allow note-books and tests on such work to count for twenty-five percent or fifty percent of the entire course. Such

study allows a much broader view of the subject than a single text will give. I aim not at getting statements copied from books, but such a rethinking of material as will make it the pupil's own. Notebooks will indicate the intelligence and care put into the work. Such work, faithfully done, will acquaint the student with the best books and the best writers on the subject, which is an item of much value in a liberal education.

I have used this method with good results in several courses. In Church History I use a textbook as a guide, with a considerable number of library books as supplemental material. This allows students to read works lengthy enough to embody something more than a mere outline of the subject. I also mention several novels which depict the various historical periods; for example, Quo Vadis for the time of Nero, Homo Sum for the beginnings of Christian asceticism, Hypatia for victory of the church over heathen philosophy, The Beauty of the Purple for the condition of the church in the time of Leo the Isaurian, God Wills It, The Talisman and Via Crucis for the Crusades.

This method lends itself well to any subject of much current interest, such, for instance, as Present-day Religious Problems. In all history there has not been greater interest in religion. Books in large numbers are coming from the press, and magazines find articles on religion very acceptable to the public. Even daily papers feature departments of religion. The attitudes, assumed towards religion range all the way from the most bigoted sectarianism to the cool benevolence of some scientists and the jeering hostility of others. Religious questions that were merely whispered in the liberal divinity schools a generation ago are now flaunted daily in the syndicated press. Some tell us frantically what is the matter with the church. Others prescribe remedies. Some gravely tell us that the days of the church are numbered, while others explain that the race is fast outgrowing all religion. Still others blithely proclaim their optimism saying, "God's in His heaven; all's right with the world," and dismiss the whole matter with this poetic confession of faith. From all this we may judge that the world of human-kind is indeed deeply concerned about religion, but is

groping with no definite faith or hope. As in the past, the educated people of the coming generation will influence the thinking of the masses of men by their opinions. To be most helpful, they must know something of the problems with which thinking men are grappling to-day. And the college years give a splendid opportunity for such understanding.

The History of Religion is another course in which I require much collateral reading. This easily groups itself round the various religions studied. Toward the close of the course rethinking the subject in special studies is good for review. Such studies may be "The Influence of Nature on Religion," "The Effect of Religion on Art," etc.

In all courses requiring much collateral reading the class period may be used for reports, discussion lectures and the general organization of material.

The use of individual students for special tasks has advantages. Students do their best work at points of contact with their major subject. Art students may become much interested in the history of religious art. They can make this a study parallel to the regular work of the course and may benefit the entire class by their contributions. Similarly, in Sunday School Pedagogy art and music students may be used in planning lessons and programs. An art student may bring in suitable pictures or original drawings. The pictures will serve to show their teaching value and will afford some little acquaintance with the great masters. They give the teacher a chance to arouse interest in the best art.

In my opinion, written tests are still useful. One or two questions on the current lesson may take no more than five minutes; but this brief test will stimulate regularity in lesson preparation. Sometimes I give the test on the last lesson, which gives the pupils the benefit of class discussion and encourages frequent review. Monthly tests encourage more comprehensive review and better organization of material. Sometimes I give a list of questions to be guide in general review. They can be stated so as to cover the course fully and direct in rethinking the work.

Finally, I have used pictures with some advantage. Students look forward to picture review and co-operate in finding pictures to use. They will bring in postcards and photographs, and range the library for pictures in books and magazines, thus becoming acquainted with the art which bears on the subject in hand. They make a list of the pictures and get them in order. Then the projectoscope helps us to enjoy reviews.

Report of the Committee on Findings of the Southern Baptist Education Association.

We, your Committee on Findings submit the following for your *consideration*:

First—We wish to express our appreciation of the fine spirit of co-operation, and our satisfaction in the results of the three meetings held at Ridgecrest this week composing the Faculty Retreat, namely: The Education Commission, The Association of Baptist Teachers of Bible and Religious Education, and The Southern Baptist Education Association.

We wish also to express our sincere appreciation for the courtesies extended by the management of Ridgecrest and its effort to make our meetings a success.

Second—We wish further to commend the character of the offerings furnished on the programs of these bodies both as to the selections of speakers and content of the papers and discussions.

Third—We note from the reports given here many hopeful signs of an increased interest on the part of our Baptist people in many of the states of the South, these signs are manifested in increased endowments and decreased debts, notably the successful completion of the campaign for Baylor University, in which more than a million and a quarter was secured in cash, meeting the proposition of the city of Waco to add an additional one million of which one-third has already been given.

Another hopeful sign is the courage with which several of the states have closed or consolidated a number of schools that seem to have served out their usefulness.

Fourth—We note, with pleasure, that emphasis has been placed, in all of our programs, upon moral and spiritual values and the development of Christian character in the educational process. There has been expressed repeatedly the conviction that the Christian college has never had a greater opportunity

nor faced a greater need in its long and eventful history than now. It may seem sometimes to be a feeble voice crying in the wilderness, but if it is, as we believe, a divinely appointed voice and if it cries the message of God it perchance may usher in a new era of the Kingdom of Heaven.

Fifth—We have reached a deep conviction at this Retreat that the future of our churches and of all our organized, co-operative work is bound up with the prosperity of our schools. It is therefore a matter as vital to our pastors as to our school men. Truly we stand or fall together. We must educate in and by our own schools or perish as a vital religious factor in world affairs.

Sixth—We believe the time has come for a more vigorous and courageous forward movement toward creating a broader and deeper denominational consciousness for denominational schools. We must therefore find larger and better expressional agencies through which we may reach our Baptist people.

We therefore recommend that the officers of the three co-operating bodies of this Retreat:

1, make a respectful but vigorous demand for a larger space in denominational papers and magazines in which to tell of our work;

2, consider the advisability of creating a special organ of communication such as a quarterly magazine;

3, confer with the proper agencies of the Southern Baptist Convention with a view to bringing to the next Convention a plan for a vigorous, unified and continuous promotion of Christian Education, a plan that would not at this time involve undue expense to operate nor involve the creation of an entirely new agency. Under this head we recommend that careful and thorough consideration be given to the suggestion twice made at this meeting that the Convention be asked to enlarge the scope of the Sunday School Board so that it would become a board of Christian Education and Publication. We are aware that such an important step should not be taken without long and

thorough consideration of all the factors involved. We do not, by this resolution commit ourselves to it but suggest it for consideration as a possible solution.

Finally, that every member of this tri-une body become a flaming evangel for Christian Education, scattering the fire wherever he goes. We have a conviction as deep as our souls that God's way out will be found and in His name we will win.

E. G. Townsend
C. D. Johnson

Findings of the Sessions of the Southern Baptist Association of Teachers of Bible and Religious Education.

By Prof. J. H. Chapman, Birmingham, Ala.

I. Two years ago a group of teachers of Religious Education and Bible met informally at Meredith College for conference. They issued the following dictum: "In view of the rapid and overwhelming changes that are taking place in all the world today, and in view of the imperative need of undergirding civilization with Christian ideals it is the deep conviction of this group that all the men and women who teach in this field should come together for prayer, conference and council." In keeping with the findings of this group the program committee for the 1931 session selected for the theme, "Teaching Religion in the New Day".

II. The theme for the Conference crystallized some definite convictions that the new day is making inescapable demands upon educators. Religion is constant, but there is a new day. There is a new language, there are new ideas and situations, there is a new environment, but there is the same human nature, selfish, sinful. There is the same God, and the same Christ.

The basic faith set forth as the creed of religious education was as follows: (1) The primary need for the new day is a religious and moral need; (2) The primary agency for meeting the need of the church; (3) The most strategic time is in the period of childhood and youth; (4) The most effective method is Christian education.

III. Teaching religion in the new day commits teachers to modern methods.

The current movement in education is a protest against the notion that knowledge is power. Knowledge is no more productive than money that lies idle in a hoard. It must be put to work as a vehicle for the cultivation of purposeful, creative personalities.

There grew out of this conference a finer understanding and harmony between the "theoretical," and the "practical" groups. The "field" men had feared that the "scholastics" were too severely bookish, and the school men felt that the field men neglected the theory of education. It was discovered that the professors are getting away from text-bookishness, and that the lock-step method is yielding to recognition of individual differences. Further it appeared that the promotional workers believe that the new day is driving them to a professional preparation. These groups found that they could understand each other's vocabulary, for the theorists were all successful practitioners, and the practical men were deeply concerned with and constantly alive to workable ideals.

IV. The teacher in the new day is speaker.

The duties of the teacher of religion are broader than the boundary of any class-room. Personal contacts, frequent conferences, helping individual students with their problems, are marks of a new type of leadership and method.

Beyond the transmissive function is his work of appraising methods, his attempts to improve methods, and his exercise of skill in investigation and experimentation. The conference set him out to be a prophet and a trainer of prophets.

V. The program of religious instruction in the new day makes indispensable the special training of lay leadership.

State universities hold 75 percent of the potential lay leadership of tomorrow. The Christian colleges hold the rest of the possible leaders. As the college training goes so will go the churches of tomorrow.

The conference emphasized the importance of providing for the Baptist laymen in the State schools, and the utmost importance of training laymen in the technique of teaching for their churches. Adult classes are at the cross-roads today in teacher leadership. They are drawing away from the old type teacher, and are having signal difficulty in finding men of the new type. A curriculum in the Christian colleges should be constructed to train for this service.

An undercurrent of feeling stressed the desire that the conference should presently sponsor the appointment of a commission to study intensively and sympathetically the problems involved in the college training of lay leaders.

VI. The objective in teaching religion in this new day is distinctly missionary.

World-mindedness is a Christian objective in our colleges. Sympathies formed in college must be broad enough to cover all races, all nations, all relations, or fail to be Christian. Civilization will abide Christian as it links up its educational institions with the missionary outlook. Church, college and seminary need to be tied together in the creation of a Christian world-mindedness.

Such a program will mean for the colleges and the denomination the death of certain prevailing fears. "We are so afraid of being contaminated from without", one put it, "that we are in danger of disintegration from within." The Christian law of "save—lose" urges the necessity of friendliness, fellowship, sense of oneness, and inclusive information for the training of a missionary people with broad human sympathies. Such is the task of the teacher of religion in the new day.

VII. The stabilization and integration of the curriculum in the field of religion appeared again as a major concern.

Lack of unity of purpose, and of content in our Christian colleges became distressingly evident as courses in religion were considered. The new day calls for purposiveness in the curriculum in religion. Likewise a co-ordination of courses among various teaching organizations was felt to be urgent. A survey of certain of the other denominations showed that they are making progress in this aspect of Christian education. A committee was appointed to work further in the direction of establishing more definite goals for Southern Baptist teachers.

VIII. Projections of specific tasks for the year: (1) A program of research in the institutions of higher learning. Miss Bessie Welch, of Bible Institute, New Orleans, was elected as

director of research. (2) Wider and more definite publicity of the aims and ideals of religious education in the colleges and seminaries. Professor W. R. Cullom, Wake Forest, was selected to promote publicity through the Baptist papers and in other ways. (3) The preparation of suitable text-books in the field of religious education in the institutions of higher learning among Southern Baptists. A book committee was appointed as follows: Professor J. M. Price, chairman, Southwestern Seminary; Professor A. E. Tibbs, Bible Institute, New Orleans; Professor L. L. Carpenter, Limestone College, South Carolina; Professor James H. Chapman, Howard College, Birmingham, and Professor J. B. Tidwell, Baylor University, Texas.

Book Reviews

I. EDUCATIONAL AND SOCIAL.

Religious Behavior. By David M. Trout. The Macmillan Company, New York, 1931. 528 pages. Price $4.00.

This is an inevitable book. Since Wundt, the German psychologist, introduced his revolutionary formula in 1870, "From structure to function," there has been a steady movement toward the identification of mind with matter, and the explanation of all mental and spiritual phenomena in terms of natural causation. Starbuck, James, Coe, Hall, Stratton, Ames, Pratt, Leuba, Freud, Jung, and a list of investigators in the field of pure psychology too long to begin to enumerate, have accepted in the main Wundt's fundamental viewpoint, and have sought some more, some less, a naturalistic explanation for the mental life in all its aspects. J. B. Watson's "Psychology from the Standpoint of a Behaviorist" carried the movement to a logical conclusion in the frank denial of consciousness, the bold assumption that "mind" is a myth, and the concentration on behavior as the only phenomenon worthy or even capable of scientific study. The human being, in this extreme view, is no more nor less than a biological organism which has developed from infra-human structures in response to certain demands made upon it and in accordance with certain evolutionary laws. Ethical dualism thus disappears, and naturalistic monism takes the field. Obviously God is no longer needed, the supernatural becomes an absurdity, and religion is explained as a product of social evolution with the simple function of providing an "evaluation of values."

It remained for some one to translate this behavioristic viewpoint, item by item, into religious language. This Professor Trout has undertaken to do. He frankly discards all preconceived notions of religion, and sets himself to the description of

religious behavior in purely objective fashion. For to him "religious behavior" is "organismic behavior" pure and simple. Man, as a biological organism, can be analyzed into protons and electrons—he is essentially an organization of physical energies. Religious behavior is any behavior that is telic—that is, that has an end in view. In this sense animals behave religiously when they so act as to achieve ends. The chief difference between man and other animals is just this— that man, by virtue of his superior nervous organism, is capable of vastly more foresight in the achievement of ends than any other being. For this reason, therefore, he is inherently religious. Not all of man's activities are telic, nor does he always choose his ends wisely, nor does he with invariable success achieve his ends. To the extent that he systematizes his concepts of a "kingdom of ends," conceives some of these ends as primary and ultimate, and by a process of wishful thinking and purposeful activity sets himself to a realization of these ends, he comes into possession of a religion.

The resultant religion is, roughly, of two kinds, in accordance with religious ultimates accepted. In the clear language of Professor Trout, "Every religious ultimate is, to those who early anticipate it, at once the most logical and the most valuable of all known realities. To characterize the ultimate of another as compensatory, or as a product of wishful thinking, unless we are willing at the same time to admit that every hypothesis and the most cogent reasoning are also compensatory, wishful forms of behavior, is to express subjective feeling without socially objective verification. Religious ultimates are states expected when given concepts are accepted as true. If, for instance, it is granted that (1) there is a god who is moral, (2) man has a soul separable from the body and capable of moving consciously through space, (3) the heavens are the abode of god, and, (4) god and good men are in alliance against the devil and evil men, what is more to be expected than heavens such as those which Mohammedans, Christians, and others anticipate? On the other hand, suppose we accept as facts the statements that (1) the human body is soulless, (2) conscious-

ness is an organismic function which ceases with death, (3) through scientific procedures man may learn how better and better to control himself, his social and his geographical environment. Then nothing is more logical than the planetary hope of the Humanist or the ideal of the Ethical Culturist. Religious ultimates are great hypothetical predictions which men project, even if dogmatically at times, on the basis of those observations and conceptions which to them seem most real at the time."

Religious behavior is a fact. The writer's purpose is not to explain it away, but to explain it. How account for those highly specialized responses which are among the most familiar facts of humon experience—worship, belief in spirits, conversion, ethical conduct based on divine sanctions, and the like? Two theories at length are posited: "One states that the organismic movements specifically indicated are facile overt responses resulting from extra-organismic forms of physical energy which entered the organism through its receptors and initiated redintegrations of structure. The other sets forth the view that these organismic automatisms are produced under direct control of spirit, entities distinct from the person involved." Professor Trout, with a brave gesture of open-mindedness, declares that the readers must decide in favor of one or the other explanation in the light of the evidence and in accordance with the law of parsimony.

The author then proceeds to marshall all the argument of which he is capable to demonstrate that religious behavior is organismic behavior and nothing more—the hypothesis that he adopts from the beginning! Having committed himself to this viewpoint, we are not surprised when he comes to the conclusion of his investigation with the declaration that spiritual phenomena are explicable on purely natural grounds, and that religion emerges when man regards these phenomena as "wonderful, sacred mediaries of the goals he seeks to achieve."

But telic behavior, which is granted, implies the intelligent use of means to ends, and this use of means to ends on the human level yields another inescapable factor—personality. If

behaviour in its highest purposive form is just response of organism, how account for personality? What part does mediation play in religion? Immediately the author invokes his familiar formula—"from structure to function." A study of the "ontogenesis of means" leads to the conclusion that human superiority in mediation lies fundamentally in man's linguistic ability. It was the development of this ability to use language that removed man from his infra-human ancestry in the beginning, and has sustained his superiority. By means of language man is enabled "to make available to each new generatiou the means used by its adult contemporaries," and through linguistically-analyzed imagery to comprehend as usable objects as tools for us in new and novel situations. "It is largely through this process that reasoning, invention, and discovery occur." The net conclusion is that "as scientific knowledge, enriched social contacts, inventions and discoveries increase, spiritualistic mediation is correlatively supplanted by means observable through the receptors." The significance of all this for educatioin and religion is thus summarized: "A scientific age trains its young to select as means those agents, instruments, and concepts which (1) most fittingly, (2) most quickly, (3) with the least expenditure of energy, (4) with the shortest space negotiation, and (5) with the greatest constant reliability, mediate the goals sought. The most intelligent person, and, therefore, to the educator and the scientist, the most religious, is he who being in pursuit of what they regard as the most worthful goals, mediates them according to these five criteria."

Having demonstrated his behavioristic viewpoint to his satisfaction, the author turns his attention in the remainder of the book to the application of the theory to religious and educational practice. Many practical suggestions emerge, in line with liberal religious thought and modern educational procedure, which give to the book its most constructive value. The author has sought carefully to avoid mere description and religious negations, but with apparent confidence and positiveness has endeavored to interpret behaviorism in religion as an explanation that still makes it possible to be religious in the humanistic sense.

The book will no doubt attract considerable attention in academic circles. It can scarcely be recommended for general reading because of its technical terminology and its radical views. Students of the philosophy and psychology of religion will read it with varying reactions—but they ought to read it. The book brings us into the center of the new battle-ground of Christianity, and states the case for psychological liberalism with clearness and persuasiveness. G. S. Dobbins,

The Sunday School and the Church Budget. By Arthur Flake. Fleming H. Revell Company, 1931. 194 pages. Price $1.25.

The author is Secretary of the Department of Sunday School Administration of the Sunday School Board of the Southern Baptist Convention. Facing the facts of decline in giving among all Christian groups, and especially the tragic fact in our Southern Baptist denominational affairs, the author sets himself to a serious discussion of some simple remedies which will enable us to meet a situation which is growing increasingly more desperate. That the financial plans operated by most churches have relatively failed can scarcely be denied. This is true not only during the financial depression which has existed within recent months, but has its root much deeper in the life of our churches. Mr. Flake begins by examining some of the prevalent financial conditions of the denominations, and then raises the question as to the causes responsible for these conditions. He then sets forth the New Testament teaching concerning giving, and proceeds to make application of these principles in practical plans for present day churches. He is convinced that the first step is in the making of a unified church budget—that is, a budget which will include all objects, with one treasury, into which will go all the receipts of the church and from which will come all money paid out by the church. Up to this point there is not much difference in the discussion by Mr. Flake and that of most writers on the subject of church finance. He stresses the single budget more than some of other

writers, but goes over the familiar grounds of discovering the church's financial resources, making an adequate budget, getting the church convinced of the necessity of right church financing, and laying sound scriptural foundations.

His special contribution now appears: he places the Sunday school at the center of church financing. He argues that if it is right for a church to have a financial committee at all, the church has a right to elect any of its members which it pleases to have serve on this committee. Therefore, the church may appropriately vote to add to the regular church finance committee the Sunday school officers and teachers. He insists vigorously that under no circumstances should the direction of the financial affairs of the church be taken out of the hands of the pastor and regular church officials, and be turned over to the Sunday school organization for direction. His plea is that the Sunday school, which is the teaching agency of the church, should be made directly responsible for the teaching of stewardship and giving, and then given opportunity to put into practice the truths which it teaches by offering a simple, workable plan for scriptural giving. For many classes, the Sunday school teachers and officers form an ideal group for soliciting subscriptions, and he thinks it is even more practical for the Sunday school teachers to follow up the every-member canvass with a careful check on those who give and those who are in arrears. He sees no reason why the offering should not be made at the Sunday school hour for all those who are regular Sunday school attendants. This would eventually eliminate the double offering, the "Sunday school offering" of pennies and nickles at the Sunday school hour, and the "church offering" at the preaching service. Those who have subscribed to the church's budget will bring their offering at the first service which they attend. If this is the Sunday school service, let the envelopes be deposited at the offering period of the department or class. This need not interfere with the offering taken at the later worship service, all envelopes which have been collected at the Sunday school hour being placed in the basket and turned over to the church treasurer in the usual way.

Many will question the wisdom of making the Sunday school thus central in the financing of the church. Some will see in it another wedge driven between the Sunday school and the preaching service, and another encouragement to the Sunday school to become independent and self-sufficient. On the other hand, there will be many who will welcome this plan, and will feel that the author has made a distinct contribution in working out in simple, practical details the method by which the Sunday school can be made of great service in the financing of the church and its program. Whatever position one may take at this point, the book will be found of very great value in its practical and methodical setting forth of the essential steps in sound church finance. If the book succeeds in doing nothing more than provoking thought on this great subject of stewardship and giving it will have rendered a most worthy service.

G. S. Dobbins.

Taming Our Machines. By Ralph E. Flanders. Published by Richard R. Smith. 244 pages. Price $2.50.

The author of this book is a mechanical engineer and he believes that a man is worth more than a machine and can make machinery his servant for the improvement of personality—if he will. He does not believe that we ought to—or can, scrap our machinery and go back from the machine age to the mechanical simplicities and crudities of the past. The machine is not a personal devil doing civilization to death. It is, however, inescapable, and our only safety lies in adaptation of life to the new conditions which it has brought in; without rapid adaptation on the basis of "human values" and "the good life" a "natural penalty will be exacted, if it be no more than discontent, disillusionment and an inescapable sense of defeat."

After a chapter devoted to the Industrial Revolution and the rise of the factory system under capitalistic ownership, with the human misery that followed and made necessary an increasing program of legislative regulation, the author gives his

view of the present state of society and a review of contemporary criticisms, economic, artistic, and moral. This review is comprehensive and reveals an understanding of modern conditions and attitudes that causes one to approach his solution of the problem with keen interest.

As the part to which all endeavors at solution should move the "Good Life" is proposed, by which is meant the life that offers the maximum satisfaction. The valid satisfaction which may thus serve as "a sort of 'Bureau of Standards' of the human values" are classified in an ascending series, as follows: satisfactions of the senses, functional satisfaction, enlargement of the personality, objective achievemnt, social integration, over tones and harmonics—the field of aesthetics, and cosmic integration. With such an objective the author proceeds to discuss the economic, cultural and moral problems as they are affected by the machinery.

Several chapters are devoted to the economic problems, including instability, lack of planning and control, the standard of living, agriculture, and the international question. Effort is made to see all these problems as one problem in the solution of which comprehension study and co-operation are substituted for the combative attitude of the past. The Russian gosplan is not proposed, but serves as the basis of a recommended committee or foundation for the purpose of formulating constructive programs for the various economic groups. Necessary to such a project would be certain motives, among them a living faith in the possibility of human improvement, good will, a sense of the importance and magnitude of the problem, and a consecration to the task of stabilizing society against the forces that are "pecking away at our foundations." "Here is offered a unique and tremendous task, with all the materials and tools provided. We are invited to organize human society on the basis of human well-being, and the next step is this one of controlling the economic environment."

In the discussion of machinery and moral problems the author's approach is "definitely objective," putting the emphasis on doing rather than being. But in reality he insists on the

union of the two believing that each is creative of the other. And he says, "In Christianity alone may be noted the beginnings of a doctrine of being which leads directly to an ethic of doing, and which in turn enriches the subjective store. Here is prepared the medium in which we may live and work." Had he not set out to base his treatment "not at all on conventional morality or conventional religious teaching," he would no doubt have given to Christianity a larger place than it receives in his discussion of motives and objectives. The under-current of Christian ideals is felt throughout as moral gains are pointed out and the value of the individual set forth.

The book concludes with an optimistic chapter entitled "We Approach the Crisis." The facts of Spingler's "Decline of the West" concerning past civilizations are accepted, but its prophecies as unconditional are repudiated. Unlike other civilizations we are awake to what has happened in the past and the reasons therefor. New elements have entered into the modern world, and new powers. We have the ability through experience, intelligence and material goods, to avoid the destroying forces. All depends up attitudes and qualities of spirit. And thus again one feels an unspoken appeal to the moral and religious forces of America to supply what they alone have.

J. B. Weatherspoon.

The Healing of Souls. By McIlyar Hamilton Lichliter. The Abingdon Press. 175 pages. Price $1.50.

To be modern, the minister of today must be able to talk the language of psychology. Unfortunately, with many it is just a matter of talk. Too few pastors have realized that psychology is not philosophy, nor is it theology, nor is it black magic. The true psychology of the genuine scholar is both a science and an art. As a science, its study enables the student better to understand human nature; as an art, its study enables the student better to deal with people in the solution of their most difficult problems. Within recent months a number of excellent books

have appeared in which the effort is made to apply certain psychological principles to the work of the minister.

This volume is one of the simplest, most practical, and most readable of these efforts. The author faces seriously the multiplied demands that are being made today on the minister. He proposes no short-cut methods, but would place at the disposal of the "over-worked pastor" some tested methods of dealing with individuals and with groups, which have come out of a laboratory study of human nature. Dr. Lichliter does not impress the reader as a thorough-going scientific psychologist, but undoubtedly he has mastered some of the fundamental principles which have emerged from the study of psychology during recent years, and has made excellent application of these principles to situations which constantly confront the pastor. He has a delightful style, and shows considerable insight into spiritual things as well as into the work of the "physician of souls." The Christian worker who is interested in bringing the methods of psychology to the service of spiritual nurture and the cure of souls will find this book well worth reading.

G. S. Dobbins.

The Lesson Round Table. Edited by R. D. Dodge. Cokesbury Press, Nashville, Tenn., 1931. 352 pages. Price $1.25.

This is an unusual manual for the study of the International Sunday School Lessons. For the fifty-two lessons of the year, fifty-two different writers have prepared the exposition. As one turns to the table of contents, he is struck immediately with the personnel of the "round table"—John Timothy Stone, Albert W. Beaven, William H. Foulkes, Albert W. Palmer, Charles L. Goodell, James I. Vance, William H. Leach, Robert E. Speer, and so on. It is amazing how the editor secured these men to contribute each a lesson to the series. Naturally, there is much variety, but equally naturally, there is not much unity. Sunday school teachers will find the treatment provocative of thought, and can use this volume to very great advantage as supplementing their regular denominational lesson helps.

G. S. Dobbins,

The Present-Day Summons to the World Mission of Christianity. By John R. Mott. Nashville, Tenn., 1931. Cokesbury Press. 325 pages. Price $2.50.

In the Cole Lectures Dr. Mott has given us his most mature and elaborate book. He has now given more than forty years of arduous, intelligent and powerfully influential leadership to the cause of Christian Missions and world-wide Christianity. He is today, as he has been for three decades, one of the chiefest factors in the Christian world, and probably the chief missionary strategist.

In these lectures he remains true to his ideals and methods. With no tricks of oratory, no devices of rhetoric, no slightest striving after effect, he grasps the essential features of the world's life and analyzes them; presents the Christ and his way as the only hope; calls upon the Church with prophetic and weighty earnestness to see and accept its responsibility; and points out the lines of duty and success as he sees them.

In four of the lectures Dr. Mott states clearly the "World Trends" and sounds the Summons as it comes out of the long neglected *Rural Life* of all lands, out of the pressing conditions and demands of Opportunity, out of the dangerous Race antagonisms that must be transcended and overcome as they can be overcome only in the spirit and power of the living Christ of all the nations.

Next he shows, as it is given him to see it, the Summons to all Christians and all churches to Share; to Serve; to Co-operate.

The Living Message of Christianity is a powerful Summons to all believers in Christ Jesus to give that message to a sick, dying world; to an eager, expectant world; to a distracted and clamorous world. The Christian Message must save men from the Communistic propaganda. The true way must be opened up that men may not be led into blind paths to disaster and despair.

The ninth lecture concentrates upon the Message to the Home Base and presses hard down upon the conscience of Christendom.

Finally, after the manner many of us know so well Dr. Mott shows the Character of Leadership that demanded for "this momentous day". Here are strong, burning, searching words to missionary board members, secretaries, pastors, missionaries.

This is the book on Missions which no responsible leader in this great undertaking can neglect without great loss to his understanding of his work. W. O. CARVER

These Agitators and Their Idea. By Henry M. Chalfant. Published by the Cokesbury Press. 363 pages. Price $2.00.

Dry America. By Atticus Webb. Published by the Cokesbury Press. 147 pages. Price 50 cents.

The first of these two Cokesbury books on the subject of Prohibition is the story of fourteen outstanding leaders in the movement to overthrow the liquor traffic in America. It begins with Dr. Benjamin Rush, a physician, who in Revolutionary days wrote and spoke powerfully in the interest of temperance. One of his essays, "The Effects of Ardent Spirits," was the inspiration of the organization of the first local temperance society, which occurred April 30, 1808. There follow chapters on Lyman Beecher, Neal Dow, John B. Gough, Frances Willard, Mary Hunt, John B. Finch, Sam Jones, John G. Woolley, Michael Fanning, Howard H. Russell, Purley A. Baker, Wayne B. Wheeler, Mary Armor and "Pussyfoot" Johnson. Although the sketches are not confined to the temperance activities of these leaders, they constitute a history of the movement which took shape and gathered power under their consecrated leadership. The volume is a worthy record of a noble succession.

The second volume, by Atticus Webb, the superintendent of the Texas Anti-Saloon League, is a study course intended for use in groups. It is a much needed book. It is probably true that much of the ground lost in the anti-alcohol movement in the last five years is to be accounted for by the failure of the educational program of the anti-liquor organizations, churches, etc. The present leadership of the Anti-Saloon League is com-

mitted, however, to a vigorous educational program, and other organizations are putting new vigor into the "dry" movement. Mr. Webb has done his work well, and given a strong argument in this text book. There are twelve short chapters dealing with the physiological, psychological, and social effects of alcohol, the effects of prohibition, the majesty of the law, and the nature of the wet propaganda. The opening and closing chapters are an appeal to the churches to realize their responsibility for saving our nation of the return of the great destroyer.

J. B. WEATHERSPOON.

Shall Laymen Teach Religion? By Erwin L. Shaver. Richard R. Smith, Inc., New York. 188 pages. Price $1.50.

A recent writer on Sunday school administration advanced the idea that Sunday school improvement must come by one route alone—the employment by every church of a competent staff of teachers, who will be paid for their services just as teachers, in any other school. Naturally, this suggestion has been the occasion of a good deal of debate. That there is vast need of improvement no one can deny; but is the improvement so sorely needed in our church schools to come by way of paid teachers? As matters now stand, the vast majority of pastors and Sunday school workers will answer in a decided negative. Is there sound sense back of their objection to paid teachers, or is it an objection based largely on tradition and sentiment?

Professor Shaver makes this problem his point of departure in his excellent new book. It requires but a few pages for him to make clear his position, namely, that while a professional director of religious education, or other specialized worker, ought to be employed in many churches, such a paid leader ought by no means to excuse adults from their opportunties for character-making fellowship with children and youth, but to inspire and train them for that fellowship. He does not object to certain specialized workers receiving some small compensation somewhat in the nature of "expense money," but he holds

that to turn over the work of religious education in a church to a paid staff will inevitably professionalize and despiritualize the whole enterprise.

Over against this ideal of employed professionals, Professor Shaver places the ideal of trained, consecrated, thoroughly equipped laymen. His thesis is that laymen can learn to teach religion. He then proceeds to outline a program of training that will give to a church a corps of teachers whose pay will be in the intangible satisfactions which come from spiritual work well done, and shows how such a program can be successfully inaugurated and maintained. The chief contribution of the book is its emphasis on teaching as guided experience. Instead of the laymen undertaking to equip himself as a lecturer, Professor Shaver shows how he can secure his best equipment by actual contact with those whom he teaches, and do his best teaching by becoming a comrade with those whom he undertakes to lead. The layman without technical training in education begins at once to take courage as Professor Shaver shows how technical training is not necessary, but that activities shared in by teacher and class will result in educative values far greater than could ever be secured even by the most expert lecturer. Professor Shaver is a firm believer in the "project principle" in education, and while he says little about this as an educational theory, his suggestions are activity-centered. This is an excellent book to place into the hands of teachers of young people and adults especially. G. S. Dobbins.

Junior Method in the Church School. By Marie Cole Powell. The Abingdon Press. 465 pages. Price $1.50.

This is a revision of a book by the same title published several years ago. The author is one of the best known and most successful workers with Juniors, and her writings have been well received by workers in this department throughout the years. In the re-writing of this volume, Miss Powell has emphasized many of the newer principles and methods of teaching,

and has carried on a vast amount of experimentation. As one examines the book and compares it with the former edition, one discovers that this is not simply a revision but a complete rewriting from the newer approach to education. The book is pretty thoroughly experience-centered, and contains a wealth of material for the building of experience-centered programs and lessons. All workers with Juniors will welcome with delight this new treatment of an old theme.

G. S. Dobbins,

II. THEOLOGY AND HOMILETICS.

Sermons from the Psalms. By Clovis G. Chappell. Cokesbury Press, Nashville, Tenn. 215 pages. Price $1.75 net.

It is refreshing to find a book of sermons that will grip the interest of a boy or girl and at the same time challenge the thinking of a mature Bible scholar. Dr. Chappell has a delightful style. His language is pictoral in every instance. The reader can see the picture. His treatment of a text might well be studied by our preachers who have trouble holding large audiences. The text breaks itself up simply, logically and vividly to pour out new angles of the old message.

The Psalms will make a new appeal to our people who read this book of sermons. We are given a series of seventeen messages to the heart and not one of them misses. Such topics as "The Turning Point", "Facing the Future", "The Secret of Prosperity", "Capitalizing Our Calamities", "Keeping Our Footing", "A Radiant Certainty", "Made for Mastery" and "The Recovered Rapture" lure us on into the riches of the Psalms. His texts are 1:3; 8:6; 22:1; 27:13; 30:5; 34:3; 39:1; 40:3; 42:1; 56:9; 66:16; 73:2; 85:6; 103:2; 119:59; 119:71.

Dr. Chappell's old friends will welcome this volume and many new friends will be won by it. Kyle M. Yates.

"The Finding of God." By Edgar Sheffield Brightman, Professor of Philosophy in Boston University. The Abingdon Press, New York. 200 pages. 1931. Price $2.00.

"God and Ourselves" A Plea for the Reality, Adequacy and Availability of God. By Edwin Lewis, Professor of Systematic Theology and Philosophy of Religion in Drew University. The Abingdon Press, New York. 311 pages. 1931. Price $2.50.

The interest of Christian scholars in the doctrine of God continues unabated. There is a many-sided debate going on concerning the meaning and place of God in the world of modern science, philosophy and religion, and these two books are worthy and stimulating contributions, though from quite diverse viewpoints. The first advances a conception that is new if not in every respect adequate, and the second sets forth a strong defense of the conservative Christian view of God against varying and opposing views.

Professor Brightman's book is a sequel to his earlier work on "The Problem of God", in which he takes the position that God is finite, struggling with himself to control 'The Given' in his nature, which is "a passive element which enters into every one of his conscious states, as sensation, instinct, and impulse enter into ours, and constitutes a problem for him". Although "The Finding of God", as suggested in the title, purports to set forth a discussion of the ways of finding the God who was previously defined, almost half of it is taken up with a further enlargement upon the definition. Really his idea of God as finite is made much clearer in this second discussion.

As ways of finding God he considers revelation, reason, moral loyalty, and religious experience. He builds on the faith that God is findable, as the working hypothesis of religious experience. While it is certain that man cannot completely find God, it is equally certain that God can find man. (P. 36.) This he does through revelation, which is one way of finding God, but not the only way—a rather narrow conception of revelation for a philosopher to take.

In considering reason as a way of finding God Professor Brightman contrasts Jesus and Job: the one urging men to love

God with all their minds, and to seek, with the promise that they should find; and the other doubting whether God might be found. The author comes to the conclusion that we "may search for God and find Him by reason. The finding will not be an absolute demonstration, but it will be a thoughtful and intelligent interpretation of our whole experience." He also adds that "final intellectual certainty is impossible." Morality also can lead us to God, in fact it "can lead us the whole way, if we can follow it". Man "finds God when he finds himself". But the author points out that "there is one feature of religion which morality fails to supply, namely, joy."

The last way that the author considers is that of religious experience. He thinks that "experience itself contains evidences and intimations of God. God is at work in the most concrete and secular experiences as well as in the abstract principles of reason and in the ardent trust of the believing soul". The God that he finds through all of these ways is a superhuman but not infinite God who is struggling for the mastery of a mysterious and conflicting element in his nature.

The reader must keep in mind that this is a theological treatise by a philosopher, and so must not be surprised if the author takes liberties with both. He takes leave of the primary task of the philosopher when he fails to work his view through to unity. He finds conflict in the world and solves it by postulating a finite God who is at conflict with himself, which is a removal of the problem one step but not a solution of it. He takes liberties with theology in sidetracking revelation from its central place in religion to the secondary place of one among many ways of finding God, and in failing to take into account the incarnation of God, both of which theological slips are consistent with his postulate of a finite God. I think he also fails to take adequate cognizance of Christian faith.

While conservative Christians will not find themselves led to accept any considerable portion of this book, they will find it a stimulating and original discussion.

Professor Lewis starts out with the statement that if we cannot keep theism, we cannot keep Christianity. He sees little

encouragement in the position taken by Brightman, saying that "The introduction of a conflict into the very bosom of God such as Brightman proposes will hardly win our philosophical atheists". He goes at once into one of the chief questions in the modern debate about God, namely, can we know God with certainty? He answers with Lippmann that a religion that is not completely certain is in process of disintegration. Then he adds, "Brightman takes issue with him, but not successfully, because of his entirely wrong assumption that complete certainty requires complete proof. All that complete certainty requires is sufficient proof." Later he says, "God merely a working hypothesis? For philosophy—yes. For religious faith—no. God a complete certainty? For philosophy—no. For religious faith—yes." Then he issues a word of caution to Christian believers, reminding them that "the one Man who was most sure of God paid for His certainty with a cross." This is not a time for hesitancy, but for daring and courage on the part of those who would champion the cause of the knowability of God. "The theory of a 'finite' God or of a 'growing' God or of a God in any real sense impotent is not a sign of intellectual daring, as is so often assumed, but of intellectual hesitancy. . . Men come upon a wilderness in their thinking, and instead of resolutely setting themselves to find or make a trail across the wilderness, they throw up their hands in despair . . Modern Manichaeism, as represented in such high-toned thinkers as H. B. Alexander and Brightman, is a sign that men have found certain aspects of the world too much for them." (P. 55).

In relation to the world the author conceives God as sovereign. The hope that good will finally triumph is justified only on the basis of the acceptance of a sovereign God. And "the spectacle of a man on his knees is the empiric fact with which the study of religion should begin". (P. 60). He questions the consistency of standing amazed at a millenium and taking an hour for granted, in marvelling at the magnitude of the planets and accepting the atoms as commonplace. "The God of a speck of dust is the God of the planets. The God of the baby's breath is the God of the hurricane".

Through the remaining chapters the author discusses the relation of God to the life of man in varying aspects, always emphasizing the transcendence and immanence of God, and the dependence of man on God. He closes with a fitting climax on The Justification of Faith. There are several grounds on which the book may be strongly recommended. It is clear in analysis and language. It is thorough in its references to available material bearing on the subject—the book would be worth more than the purchase price for the bibliography that is appended at the end, and the references at the end of each chapter. It is steadfast in recognizing the availability of God in experience based on revelation on God's part and faith on man's part. One criticism I would offer, and that is that it leaves Christ out of the picture. That, however, is not a defect in the author's position, but in his organization of this book. If one wants to get his position with reference to Christ he can do so by reading his earlier work on "Jesus Christ and the Human Quest."

H. W. Tribble.

"The Karl Barth Theology, or The New Transcendentalism." By Alvin Sylvester Zerbe, Ph.D., D.D. The Central Publishing House, Cleveland, Ohio. 279 pages. 1930. Price $2.25.

"Karl Barth, Prophet of a New Christianity?" By William Pauck. Harper and Brothers, New York. 228 pages. 1931. Price $2.00.

The stream of books bearing on the Dialectical Theology continues to flow from the press. The two from Britain ("The Teaching of Karl Barth," by Birch Hoyle, and "The Significance of Karl Barth", by John McConnachie) have served well to introduce the movement to the English speaking world. Now the two from America that are reviewed here go a step further and attempt a critical treatment. We have been looking for the critical studies, but it was to be expected that the more elementary introductory works would come first. It may be that even now these attempts at criticism have come too soon.

As I picked up Zerbe's book I felt that I had found the critical approach that I had been looking for. In Part I,

Prolegomena to Barthianism, he sets up a Kantian background in the light of which he studies Barth's teachings. He examines the dialectical and paradoxical method; the epistemological problem and its solution along the line of Kant's phenomenalism; the metaphysical problem and the solution of realism, idealism, and pragmatism; and other philosophical problems in point. Then in Part II he enters into a fairly thorough criticism of what he calls Barthian Dualisms.

I did not read far into this second part before I realized that the author had fallen below the standard set for himself in the earlier pages. He surely understood something of Barth's viewpoint, but he refused to recognize it in his criticism. In fact his treatment is less a criticism than a tirade against Barthianism. Dr. Zerbe is a fundamentalist and Barth is not, therefore he rules Barth out of court. The reader who is seeking a scientific criticism of this new theology grows impatient with the assumption that it must be all wrong if it does not accord with a previously accepted theology, regardless of whether the accepted position is modernism or fundamentalism.

A few sentences will illustrate my complaint. "Astounding as it may seem to those not initiated into the mysteries of this queer obscurantism, there can be no revelation of God, for man is in time, God in eternity". (P. 67). On the contrary, revelation is the eternal God breaking in upon time, according to Barth. That is just his point. Man cannot know God, but God can and does reveal himself to man. Again, Zerbe speaks of Barth's "two mutually exclusive views of the Bible: (1) The Bible as the word of finite, fallible man; (2) The Bible as the word of an infinite, absolute God." (P. 95). For Barth they are not mutually exclusive views. The Bible as the word of man is fallible, as the word of God it is infallible and absolute. Can it be both? Barth says it not only can but it must be both. It is only the first to the unbeliever, it is both to the man of faith. Once more, in a footnote (P. 95) the author says, "Nowhere in Dogmatik I, or elsewhere does Barth enter into a formal consideration of textual or literary-historical criticism of either the Old or New Testament . . . . This looks like a strange omission,

but Barth has his reasons." Quite right, he does have his reasons, no less truly if Zerbe has failed to see them. He simply holds that the Bible as the Word of God is not contingent upon critical findings, but solely upon faith. Brunner's book, "The Theology of Crisis", throws some light on that question.

Dr. Zerbe completely surrenders the high standard of criticism with which he started out when he stoops to weigh Brunner's theology in terms of his age. In a footnote on page 93 he quotes from Dr. Gerhart in opposition to Brunner, and then says, "Such is the mature judgment of a scholar upwards of seventy years of age compared with that of a young man in his thirties." How old was Schleiermacher when he wrote his Reden? Luther when he started the Reformation? Calvin when he wrote his Institutes? It is hardly becoming in an old man to brush aside the views of a young man because he is young.

Thus this book is neither an introduction to Barthianism, nor a scientific criticism of it, but a fundamentalist's way of rejecting it.

Professor Wilhelm Pauck has come nearer success in seeking to set forth an objective treatise. He approaches his task from a more liberal viewpoint, but he protests against the extremes of liberalism. The wording of his title suggests that he does not accept Barth's position, but the reader is not brought to his conclusions until he has set forth his critical analysis. And that is as it should be.

Pauck has shown Barth's development better than either of the introductory books referred to above. We have been led to believe that it was almost altogether a post-war phenomenon, but as we follow the author's account of Barth's thinking and writing between 1910 and 1918 we come to see that it is in a real sense an enlargement of a philosophical view sharpened and perhaps precipitated into its explosive expression by the war.

I think he has understood Barth better than Zerbe. He clashes with Zerbe on several points of interpretation, most sharply concerning dualism. Pauck writes, "Barth, it must be

clearly understood does not teach a metaphysical dualism. God is not a transcendent X, outside of this world, existent in supreme isolation. Whoever is unable to understand the transcendental relation in which God is related with the world, will never grasp the meaning of the Barthian theology. He will almost inevitably fall into the error of describing it as a dualistic theology''. (P. 108).

Professor Pauck confesses that he is baffled for a while by Barth's epistemology, but that statement comes after a good study of the problem (Cf. P. 145f.) Everyone who is seeking to understand this Dialectical Theology will be grateful to him for his frank and fair approach and study. In presenting Barth's view of the historical Jesus he says, ''Jesus the healer and physician, Jesus the prophet, Jesus the Messiah, Jesus the Son of God must be seen in the light of the crucified Jesus (and, Barth would add, the risen Jesus) . . . The death of Jesus is the disclosure of the relativity of all that is of this world . . . It is the end of man and what is best in him, and as such is the beginning of God.'' (P. 112f.)

Although Barth has not written at length on ethics (though he has treated it thoroughly in is unpublished lectures, with which I have had some opportunity to become acquainted) Pauck appears to have understood quite well what he has written. ''When,'' he says, ''we devote our attention to the ethical problem we are concerned with Barth's chief interest.'' (P. 128). He refers to the prominence of the word 'repentance' and the figure 'neighbor' in Barth's theology, showing that it is thoroughly ethical.

Toward the close of his book Pauck suggests a criticism of Barth's whole view, which is worth quoting here. ''It is a Christian philosophy of religion, in which early-Christian, Protestant and idealistic elements are combined. Early-Christian in its emphasis upon Eschatology, the trend toward the other worldly, the coming glory of God; Protestant in its critical attitude toward life, its tendency to measure everything by the standard of divine fulfilment and supreme perfectness; idealistic in its stress upon the ungivenness of God. Under the in-

fluence of the two other factors, this non-objectivity of God is defined as transcendence." (P. 168.)

Because I am trying to think through the Dialectical Theology I like this book. My criticism of it is that it presents Barth's views somewhat disconnectedly, considering his books separately.

We need a critical treatment that views his theology as a whole. Nevertheless the fact remains that this is the best critical study of Barth that has been written.

H. W. TRIBBLE.

"The Doctrines of Christianity." A Handbook of Evangelical Theology. By Parl L. Mellenbruch, Ph.D., S.T.M., Department of Psychology, Wittenberg College. Fleming H. Revell Co., New York. 257 pages. 1931. Price $2.50.

The chief virtue of this book is its thorough analysis in organization, and its numerous and rather full Scripture quotations and references. The chief defect is its appeal to traditional theology of a certain school rather than to the Greek New Testament. For example, the discussion of repentance contains no reference to the meaning of the Greek words 'metanoia' and 'Metamelomai'. Again, in setting forth the doctrine of sanctification the author states briefly the traditional position and then gives quotations and references from the Bible, but if there is any reference to the meaning of the word it is to the Latin, which is secondary, rather than to the Greek and Hebrew, which must always be primary in the study of Bible doctrines. Again, to show the author's disregard of the meaning of words, he says, "Baptism must be classed as a sacrament for it was instituted by God (Christ)," (P. 153). There is an interesting and noteworthy distinction between 'sacrament' and 'ordinance'. The whole study of Baptism is, from the standpoint of exegesis, wide of the mark. He has something to say about the amount of water to be used, the kind of water, the ground for baptizing children, and so on.

For a man who is prepared to check interpretations with his Bible, but who wants a handy and convenient arrangement of the Christian doctrines with Scripture references this book might well prove a valuable help. H. W. TRIBBLE.

The Preacher as Man of Letters. By Richard Roberts. Published by the Abingdon Press. 216 pages. Price $1.50.

This is more than a book of advice; it is unintentionally autobiographical, revealing the literary interests and achievements of a busy twentieth century pastor; it is also an appreciation of the part preachers of the past have had in the creation of literature. Not the least contribution it will make to its readers is a new taste for literature, along with a wholesome guidance into fruitful fields of study.

The author is Dr. Richard Roberts, a native of Wales, and at present pastor of Sherbourne United Church of Toronto. "The Preacher as Man of Letters" is a series of lectures which he delivered last year to the students of the Union Theological Seminary in New York. The subjects discussed are "Books and the Preacher", "The Treasury of English Prose", "The Nest of Singing Birds", "Strangers and Pilgrims", and "The Words of the Preacher".

The preacher's special interest in literature rests upon the fact that "literature is the context of the Bible". There is a "continuity of the Christian Scriptures with the rest of the world of letters" and the sufficient understanding of the Scriptures does to no inconsiderable extent depend upon the light which literature is able to direct upon them". Again, the preacher speaks to the man whom literature reveals in his multitudiness experiences. He learns much about his congregation in literature. "Mere book knowledge of men is vain except it go hand in hand with intimate living intercourse with men, but it is no less true that the necessarily limited knowledge of human nature which you and I can gather single handed is enriched and interpreted by the knowledge of man that has been

stored up through the centuries and preserved in the literature of the world''

The technicalities of literature are not the author's subject. He rather suggests the various types of literature which are of particular interest to the preacher pointing out the values of each, and presenting by reference to various authors and works illustrations of these values. In the chapter on poetry one does not find any extended discussion of the greater poets, but a most entertaining and appetizing presentation of lesser poets for the most part, and of collections of poems that have become a part of the author's own store. The last lecture, ''The Words of the Preacher'' is a fine lesson on the preacher's use of the English language. ''It should never cease to be a point of honor with us that we take pains to find 'fit words' for the great matters that are in our care.'' ''Only the best speech is worthy to convey that ultimate unspeakable Word; and it is not vouchsafed to the man who does not take the craft of his preaching seriously.''

This book itself is ''good reading'', and is suggestive of a course that would be invaluable to any preacher.

J. B. WEATHERSPOON.

The Word and the World. By Emil Brunner, Professor of Theology, University of Zürich. New York, 1931. Charles Scribner's Sons. 127 pages. Price $1.50.

The Dialectical—Barthian—Theology might in its earlier stages have been made less difficult to understand. Its message to our day is important enough to justify much pains in getting. This brief summary course of five lectures puts it in a form that enables one at all versed in current religious thought to grasp it, to appraise its central claims and to define one's attitude toward it.

Really it makes no claims; it bears a witness; it speaks with aloof dogmatism of the prophet and with a note of accusing judgment.

''The Word of God and Reason'' (first lecture) are con-

trasted throughout. The sin of all modern culture, theology included, is autonomous self-reliance as over against dependent hearing of God's authoritative voice. Our culture is discovered and achieved, whereas our religion and our salvation must be given to us in the authoritative word of God to the ego, which can no longer deify itself as is the way of "Modern Man". "The Word of Christ and History" are so related that He is that which alone makes history and makes our history possible. "The Word of the Spirit and Psychology" are utterly incompatible, in absolute and fatal contradiction, so long as "Modern psychology" professes completeness, self-sufficiency and significance as in itself a philosophy. Man becomes man in God's purpose and ideal only in regeneration and conversion produced by the authoritative Word of the Spirit. Here is the essential inescapable contrast between Christianity and all other religions, the contradiction of the whole process of the *religionsgeschichte* method which dominates the comparative religion attitude and process of our day.

"The Word of the Bible and Science" are in conflict only when Science assumes philosophy functions and when the Bible is substituted for God, as has been done by "Orthodox" Protestantism, contrary to the position of Luther and Calvin. There is "No Word of God without the Bible" and "No Bible without the Word of God", but when the two are made identical we lose God's and become idolaters.

"The Word of the Church and Society" are likewise inseparably related, but must unfailingly be kept distinct if we are to be Christian. Social reformation and reconstruction do not constitute religion, are not the function of the Church; yet the Church cannot exist as a group of separate individual units voluntarily associating—or dissociating—themselves. The Church is the Word of God in and for the individual in the community. Here the Word of God is love—love that is God's gift—that alone.

Such is a summary of that which alone is claimed to be the Word of God to the World, now and forever. It is presented as the message of Prophet, Apostle, Christ. This alone is Christianity.

W. O. Carver

Social Progress and Christian Ideals. By James Myers, Alva N. Taylor, H. E. Jensen, and W. P. King. Published by the Cokesbury Press. 360 pages. Price $2.25.

This study of the problem of social progress is four books in one. The first by Dr. James Myers, Industrial Secretary of the Federal Council of Churches, gives a perspective of social progress since the beginning of the Christian era, from the point of view of Christian ideals. The social teaching of Jesus are summarized under the headings of Bread, Brotherhood, and Freedom, which serve as the framework of the author's presentation of social conditions in the ancient, medieval and modern periods.

The second study deals with obstructions to social progress and is written by Dr. Alva W. Taylor, Professor of Social Ethics in Vanderbilt University. The teachings of Jesus, the founding of democratic government, and the discovery of the scientific method are the most important contributing factors in the making of our modern social order; and its future progress, depends upon the co-operation of science, democracy and Christianity. Religion and social science must join hands to furnish the technique and motives of progress. Democracy must become more democratic; the common man must be better educated, better led, better moralized for his social co-operation. "Democracy depends upon its leadership, and the first requisite of leadership, even more than efficiency, must be vicariousness." In this machine age with its complexities and impersonal standardizations *laissez faire* must give way to co-operation in industry. Industry must be democratized. The church, as the voice of Christian principles and ideals, must permeate our economic and political life with its ethic and ideal.

Dr. W. P. King, Book Editor of the Southern Methodist Church, discusses the conditions of social progress as being, first, an estimate of values in conformity to the valuation of Jesus Christ; secondly, the acceptance of the guidance which history affords; the co-operation of Christian organizations; faith in a God who is immanent in our world; and finally recog-

nition of the solidarity of human life in our social activities. In several interesting chapters the writer enlarges upon the meaning of the acceptance of these conditions in the progress of humanity toward the ideal of Christ;—the abundant life.

The final section of the book is by Dr. H. E. Jensen, of Duke University. His task is that of the forecaster which he performs in the very stimulating chapters as follows: 1. The Way of the Forecaster is Hard. 2. It is Fraught With Disillusionment. 3. But Not Despair! "Our analysis gives us no certainty of progress", he concludes, "but does indicate its probability. It warrants neither complacent optimism nor enervating despair. The outcome is doubtful enough that none of us dare be laggards, but hopeful enough to challenge us to the task with zest and high courage."

Although there are some overlappings in this co-operative endeavor, the co-ordination of the material on such closely related subjects is quite well done, and a common spirit and purpose is felt throughout. Pastors will find this volume very helpful. J. B. WEATHERSPOON.

"The Idea of God in the Philosophy of Saint Augustine." By William Pearson Tolley. Ray Long and Richard R. Smith, New York. 1930. 214 pages. Price $2.00.

All students of theology will be interested in this book for four reasons: (1) it is a definite study in the life and works of Augustine, and no study in theology is complete without taking the great Bishop of Hippo into account; (2) it is a thorough, if not exhaustive study of the doctrine of God in the teachings of Augustine; (3) it contains a multitude of detailed references to the works of Augustine where expressions bearing upon his conception of God may be found; (4) and it is written in popular language.

In the first chapter the author shows the development of Augustine's idea of God, employing just enough biographical data to give attractive form to his analysis. His transition from

a Manichee to a thoroughgoing Roman Catholic, the influence of his Christian mother and pagan father, the influence of Plato and Plotinus and the Scriptures in his transition from dualism to monism, are sketched suggestively.

In succeeding chapters he gathers his discussion around Augustine's doctrine of the Trinity: God the Father—the Source of being; God the Son—the Source of knowledge; God the Holy Spirit—the Source of goodness and happiness.

H. W. Tribble.

"Christian Faith and Life." By the Most Reverend William Temple, Archbishop of York. The Macmillan Co., New York. 139 pages. 1931. Price $1.50.

These eight addresses were delivered in the University Church at Oxford in February, 1931. They deal with such subjects as What Do We Mean By God? The Place of Christ in History, Is There a Moral Standard? Sin and Repentance, The Meaning of The Crucifixion, and The Holy Spirit in Life. In no way exhaustive, but in many ways suggestive these brief messages deserve serious reading. I found certain pungent sentences leaping from the pages to clamor for further thought after the book had been closed. For example, "It is just as much idolatry to worship God according to a false mental image as by means of a false metal image". Again, "Remember that Christianity is not, first and foremost, a religion; it is first and foremost a revelation". He writes about repentance as one understands the language of the New Testament. One wishes that the author might have written more at length, but the reader must bear in mind that these messages were delivered from notes and published from a verbatim report. They were not written for publication. To many that will recommend the book.

H. W. Tribble.

III. BIBLICAL AND HISTORICAL.

The Foundations of Bible History. By Professor John Garstang, Institute of Archaeology, University of Liverpool. Richard R. Smith, New York City. 423 + xxiv pages, 83 plates, 19 maps. Profusely illustrated,—photographs, plans and reproductions of ancient figures. Price $5.00.

Constructive Biblical Criticism is finding in Archaeology, the youngest of the sciences, a most helpful ally which is producing an abundance of material illustrating, corroborating, and supplementing the Scriptures both of the Old Testament and the New. The Bible is receiving confirmation on every hand in ways hardly anticipated. It is now generally accepted that where Archaeology and the Scriptures are immediately concerned, where the subject of the Biblical allusions touches the content of the spade, there is agreement as to exactness of description and circumstantial details. The narratives of the Old Testament, particularly the early positions bearing on the age of the patriarchs, the Exodus, and the periods of Conquest and Settlement in Canaan, are being flooded with light. Archaeology is re-writing for us a deeper, truer and more helpful interpretation of the Scriptures and is enabling us to appreciate in new ways the abiding contents of the old Book. According to Mr. J. G. Duncan: "The closer study of these narratives, as they stand now, has always left on my mind a deep impression of the accuracy of circumstantial detail, or local colouring, found in them; and this is strengthened by the light that is gradually being thrown on them by archaeological discoveries" (the Accuracy of the Old Testament, p. ix). That is a significant statement but not exceptional. The author of *The Foundation of Bible History* is also convinced "after years of study, that not only were these records in general founded on fact, but they must have been derived from earlier writings, almost contemporary with the events described, so detailed and reliable is their information" (p. viii). The fact that Duncan

and Garstang have been in the trenches in Palastine, that they have come to their conclusions on the basis of evidential *data* gathered from ancient sites, ought to carry tremendous weight against the critical inerrancy whose appraisements so frequently rest on hypothesis. It is obvious that the most competent critic of the Bible is he who knows the Scriptures not only from the purely linguistic standpoint but from the geographical and archaeological as well. Subjective criticism has never been productive of satisfactory results and in the nature of the case could not have been. The absent or long-distant treatment of the Scriptures has probably created more problems than it has solved and has eminently succeeded in suspending other questions in mid-air between heaven and earth. Archaeology is calling a halt to this method of procedure and is demanding that recovered facts be allowed to offer their testimony. It is an inductive science and seeks at no time to go beyond the borders of that which is ascertained and known. If this is a reasonable limitation its practical result should be to act as a deterrent to obstruse or theoretical handling of the Scriptures and to stop one-sided criticism in particular. It is apparent now that, in the light of the remarkable recoveries of recent years, more cautious and reserved have been the assaults on the trustworthiness of the Scriptures.

Now the special values attached to this work are properly related to the general principles stated above and are as follows: First, the book is written from the standpoint of one who is willing to let these narratives of the Old Testament (Joshua and Judges) speak for themselves and be tested by any appropriate *criteria.* If such narratives have been treated with too much disdain, this author is committed to the proposition of proving their historical worth, their accuracy and consequent authority. He is convinced that their sources were practically contemporaneous with the events and conditions described. We do not here raise the question as to how far the author leans toward one school of critical opinion or another (classifications should be avoided), but simply that with reference to these accepted documents he champions their trustworthiness and sub-

mits abundant proof. In the second place, the work comes from the hands of an experienced excavator, an authority in his special field of research. For seven years Professor Garstang was connected with the British School of Archaeology in Jerusalem and the Palestine Department of Antiquities. He has had ample opportunity for making personal visits to the places described and obtaining information hardly accessible to others. The results of his years' of labor are here presented. He comes up from the trenches and down from the mounds with evidence to test and prove the accuracy of these narratives with the archaeology and the known history of Canaan. In the third place, the accepted passages are here subjected to archaeological and historical tests in an effort to ascertain their credibility and are found to be in almost uncanny harmony with Biblical claims. As for example: "The fact that the three important cities which Joshua is said to have overwhelmed in the course of his campaigns, and one other subsequently captured, seem on archaeological grounds one and all to have suffered destruction at about the same time, is of itself sufficiently striking to merit consideration; it becomes of first importance when the approximate date, at the close of the fifteenth century, or in round figures 1400 B. C., is found to tally closely with the one clear indication in Biblical tradition" (p. 54). Now, whatever argument may be proposed concerning this perfect correspondence between the Scriptures and the evidences, the point here stressed is that the two are altogether consistent and complementary. And, finally, the author of this book is no provincial; he is equally at home in Canaan, in Egypt, in Syria and in Asia Minor. The result is that the marvellous role of Canaan in the affairs of the ancient world is here set forth in a most striking way and used to explicate Biblical and non-Biblical references which have been regarded hitherto as extremely difficult. Of special importance is his exegesis of Joshua 24:12, certainly an interesting and ingenious piece of work.

In a book of this kind, in a field so wide and so diverse, it is not to be expected that unanimity of opinion will obtain with respect to every detail. Though intensely interesting from be-

ginning to end, many questions have been inserted in the margins and disagreement registered. That is probably one mark of its excellence—to provoke thought and to question the foundations of one's conclusions. In particular there will be strong reaction regarding the probable date of the arrival of the Philistines in the land of Canaan for, regardless of the arguments deduced from the alleged identification left by the chroniclers of Rameses II and III, we do not know all about the Philistines and archaeology has yet to paint the earliest backgrounds of the most interesting and mysterious people. Professor Garstang is also very cautious in his evaluation of the Tell El-Amama Letters and is hesitant about the perfect correspondence between the Habiru and the Hebrews; but is willing to admit that "it is evident in any case that the fortunes of Israel were for a time and in a measure interlocked with those of the Habiru." That conclusion will certainly offend no one but the case for the identification is very strong. Finally, the author commits himself to several topographical identifications which will probably provoke considerable disagreement, especially the placing of Lachish at Tell El Duweir and Eglon at Tell El Hesy. The net results of the work of Petrie and Bliss at "the mound of many cities" (Tell El Hesy) will probably stand as conclusive regarding the site of ancient Lachish. On the other hand, Professor Garstang's suggestion with respect to Tell En-Nasbeh is of great interest and in placing Beeroth at this commanding point he is probably correct.

Many students are asking for helpful literature in the field of Biblical Archaeology. Ministers in particular need useful material within reach to impart interest and cogency to special discourses. This book is useful and will quickly repay its owner for every penny spent. No work of this nature can be described as final or definitive, since the field of investigation is constantly expanding, but up to this time it is a singular and constructive piece of work and will be welcomed as a scholarly and helpful contribution in a most difficult department of Biblical research. It will prove a splendid companion volume to Mr. Duncan's work, recently reviewed in this periodical, *Digging Up Biblical History.*

J. McKee Adams.

Overstatement in the New Testament. By Claude C. Douglas, Professor of Greek in the University of Southern California 1931. Henry Holt and Co., New York City. 252 pages. Price $1.75.

Professor Douglas has written an interesting book with an element of truth running all through it. His own book is a striking illustration of "overstatement" for he has greatly exaggerated the number and character of "exaggerations" in the New Testament. Language is, of course, originally pictorial and any book that is not a mathematical or scientific treatise uses language in the style of the people's vernacular for the sake of interest and of clearness. But there is little value in trying to apply the rule of the thumb to literary language which is not misunderstood. We today speak of the sun rising and setting when scientifically we know that is not true. The element of fact is not so small in the New Testament as Professor Douglas imagines. A. T. Robertson.

History of the Christian People. By Henry K. Rowe, Ph.D., Professor of History in the Andover-Newton Theological School. 1931. 534 pages. Price $4.00.

Professor Rowe is always an interesting writer, and, especially so when he is writing history. His "History of Religion in the United States' is a classic in its field. The present volume proposes to deal with Christian People in a new way, i. e., from the social and economic standpoint. But that is a large and confusing order, and his book is most valuable for its conventional history. Even here, there are a few serious omissions and oversights. To give but a few lines to the "Anabaptists," and those in the long discredited fashion of Protestants and Romans of the past is hardly in keeping with the author's ability, nor is the rather summary dismissal of the Lollard movement. On the other hand the book would be more available seemingly, if fewer subjects had been treated, if necessary, and those treated at all had been given completer treatment.

The best parts of the book, one believes, are those dealing with specific denominations in England and America. These whet the appetite for further study, and give the author freer opportunity to turn sociologist or theologian without seeming strain. However, from first to last, there is gripping movement; from the earliest Christians to the present time. Any student of Church History will find a thesaurus of information and inspiration. One could wish that the author did not use the term Catholic for Roman Catholic, and equally before there was a Roman Catholic Church—there never was a Catholic church—nor the term pope for bishops of Rome long before there were "Pa Pas" anywhere, East or West. But one rejoices that he does not speak of *Saint* Luke, *Saint* Paul, etc, although one believes that the "Introduction" and "The Cradle of Christianity" rather weaken than add to the whole discussion. In these two chapters many excellent opportunities are "muffed" to state what one would gather from other parts, that the author believes. In his, "Emergence of Jesus of Nazareth," "The Tragedy at Jerusalem," and the "Gospel of Jesus" the author rises to great heights, only to fall, one believes, because he fails or refuses to give all the facts. One wishes that the *historian* had prevailed or these had been omitted. The purely historical sections, are fresh, vigorous and captivating.

When the announcement of this book was first made, one waited with eagerness for its appearance in the hope that a new trustworthy and comprehensive Church History would be available. Such an accomplishment, one knows, is almost superhuman, and perhaps, a mild disappointment in the volume is due largely to too great expectations. No historian could select and omit everything desired by any other. Taken as a whole this book will rank among the best single volumes. The tremendous amount of sheer toil that its production entails the long hours with the sources, the sifting and estimating and comparing necessary, evidence the breadth and the depth of the author. Withal there is a healthy sympathy and an utter absence of loose or light statement so often found in such books. Many parts of this book will abide for constant reference.

Most of it will stand the gruelling, practical test of class room, library and study. One hopes that the present edition will be exhausted so soon that the capable and versatile author will be compelled, out of his busy life, to make a few revisions, omissions and changes, which done, one believes this volume will have a permanent place in the library of every serious student of Church History. As it now is, this book is a most worthy contribution to all students of Theology. F. M. POWELL.

Studies in the Prophecy of Jeremiah. By G. Campbell Morgan. Fleming H. Revell Company, New York. 288 pages. Price $2.50 net.

During the last few years we have had a great number of books written dealing with the book of Jeremiah. George Adam Smith, Jefferson, Lofthouse, A. C. Welch, J. Skinner, C. R. Brown, Streane and Calkins have made rich contributions to our knowledge of the prophet and his book. It seemed that everything had been said that we need for an adequate conception of the message.

Since reading this series of addresses by Dr. Morgan we have changed our mind. We need G. Campbell Morgan and his fine insight into spiritual verities to relate these contributions. We are inclined to agree with the announcement that this great preacher is at his best in these studies. Surely the Bible students of our land are indebted to this able, suggestive commentator.

He sums up for us the age in which Jeremiah lived with remarkable clearness and concludes that God still speaks whether men will hear or whether they will forbear. That Word of God is the only thing not void of power in a decadent age. His discussion of the instrument used of God to bring about His purpose is one of the best of the series. Dr. Morgan makes it clear that the one significant thing in the life of the young prophet was his call.

The message on the abuse of true religion opens up for us the famous "temple address". We are led to an insight into

the foregleams of the teachings of our Lord on the nature of religion.

It is with real gratitude that we think of the study on The Spiritual Covenant (Jeremiah 31:33, 34). Our day needs this chapter. Dr. Morgan's fine insight into the deep things of the Word has revealed the beauties of Jeremiah's best contribution.

Our pastors will get a great deal of good from a careful study of these expositions. KYLE M. YATES.

The Real Romanovs. By Gleb Botkin. Fleming H. Revell Co., New York, 1931. 336 pages. Price $3.00.

This book is a sensation. Not simply because it gives a plain, first hand solution of the much mooted question about "Princess Anastasia," but more so, because it is different and makes history as interesting as fiction without substituting fiction for history. The author of this captivating story and remarkable history is the son of the late Dr. Eugene Botkin, for years Court Physician of the Imperial family of the late and tragic Nicholas II. Dr. Eugene Botkin, suffered not only exile but assassination, with all of the royal family—except the youngest daughter, Princess Anastasia in 1918, following the Revolution of 1917. With his father and the rest of his family, the author lived in closest relations to the Imperial family for over ten formative years. While he is a native of Finland, yet his entire youth was spent in Russia. His training has been unique and since he was a keen student with unusual opportunities, he is peculiarly fitted to write just such a volume.

The story, made rich and thrilling by personal experience, is itself worth many times the price of the book. But far more valuable than a delightfully written story, is the history of the Imperial family, as well as of the Russian people—past and present—and a remarkable discriminating portrait of the whole of Europe at the outbreak of the Great War. One feels the "note of authority" as well as the vividness of the eyewitness as names, dates, documents and records are interspersed in the

story. One is fascinated from start to finish, and is loathe to lay it down once the book is begun. The period 1908-18 is the main theme but there is infinite variety and wide information all along. This is a real "treasure-find" after reading many recent books and articles on Russia. For its purpose and period, this supercedes them all. It deserves wide reading and study.

F. M. Powell.

John Calvin, The Man and His Ethics. By Georgia Harkness. Henry Holt and Co., New York, 1931. 226 pages. Price $3.00.

There are scores of books, good and bad, written about Calvin, his system, his work, etc. There is perennial interest in such a formative character which will keep the superficial guessing, the dogmatics expressing, the partizans fussing and the few scholars digging till the end of time. But occasionally, real scholarship and ability are combined with genuine sympathy, historic insight, keen discrimnation and a penchant for writing to create a worthwhile biography. This is true in the case of the author and this book on Calvin.

Much new material—of almost infinite variety and interest—has been studied in preparation for this volume. A rapid biography presents Calvin as he was, good and bad, with the worst softened and beautified by sympathy and understanding and the best, placed, not in the category of a saint, but in the light of the times and modified by his motive and purpose. His theology is discriminatingly, if briefly treated, by one whose theology is largely the opposite, but with never a condescension to attack or ridicule. There is always the deep, broad look; there is almost a strain to be fair; there is great lengths gone to, in out of the way places, often to sources not available for the average student, in order that *Calvin's* viewpoint may be given.

While the main purpose of Dr. Harkness is to get deep into the moral philosophy of Calvin—and she does this, unmistakably more thoroughly than it has been done—yet one believes

that it is in the combined discussion, biography, history, theology, ethics and philosophy, that this book becomes the classic on Calvin; and truly, such it is. F. M. Powell.

Jesus and Judas. By S Pearce Casey, M. A. 1931. Richard R. Smith, Inc. 243 pages.

Mr. Carey has written with much insight and power concerning the tragic part that Judas Iscariot played in the earthly ministry of Jesus. He uses all the data in the Gospels and notes that more is told of Judas than of any of the apostles save Simon Peter. He sees the complexity of motives in the treason of Judas and shows how inevitably his playing with evil brought his fate upon himself. There is a play of fancy that mingles well with a taking style. The book is quite readable. He fancies that the spirit of Judas was won back to Jesus after death for which hope there is no proof. But the book is a frank facing of the facts, not an effort to whitewash Judas.

A. T. Robertson

IV. MISCELLANEOUS.

Laughing Stewardship Through. By Guy L. Morrill. Richard R. Smith, Inc., New York. 178 pages. Price $1.00.

Guy Morrill's first book, *"You and Yours,"* is largely a compendium of quotations and usable materials for stewardship sermons, addresses, articles, and programs. This smaller book is on something of the same plan, but its material is in a much lighter vein. The author has gathered a great many effective stewardship stories and anecdotes, as well as many practical suggestions, that ministers and laymen everywhere can use to advantage in putting over this important phase of church work. There are a great many quotable poems, a fund of good stories, a wealth of illustrations. At a time when much em-

phasis is being placed on the doctrine of stewardship, and laymen are being enlisted as never before both in the preaching and in the practice of this great doctrine, books like this are of real value in providing materials for speakers who otherwise would scarcely know how to attack the subject with popular audiences. Teachers of Bible classes will find the book especially helpful, and of course every preacher will want a copy.

G. S. DOBBINS.

Strategy in Handling People, the Everyday Methods of Successful Men. By Ewing T. Webb and John J. B. Morgan. Boulton, Pierce & Co., Chicago, 1931. 260 pages. Price $3.00.

This is truly a thesaurus of strategy. The authors, one a Business man the other a Psychologist, have collected a most valuable number of incidents out of the lives of successful men. A rather striking description of the book from the cover page is so true to the contents that one feels justified and obligated to quote from it:

"No book like it has ever been written before. Strategy in handling People tells how your own every-day problems in dealing with others have been solved by the world's ablest men. It shows how you can easily use their methods to increase your influence over the people around you.

Fascinating as a detective story, it makes plain many surprising facts which have been long shrouded in needless mystery. Through dramatic incidents from the lives of over two hundred successful men, it explains exactly how these men have gained personal power; how they have found, in their contacts with other people, the true secret of success and how you can do the same.

Written by a business man and a psychologist, primarily for young men, *Strategy in Handling People* has aroused whole hearted enthusiasm among such leaders as Thomas A. Edison, Walter P. Chrysler, George W. Hodges, John J. Raskob. The plan of it has been approved by over one hundred and fifty of the country's outstanding psychologists.

How to make people like you—how to impress strangers—how to establish your influence over superiors and subordinates and friends—how to put across your ideas—how to inspire loyalty—how to size up people—how to handle difficult business situations—these are some of the vital problems discussed and made clear in this epoch-making book."

These stories from real life are extremely interesting, even if much alike. One is struck by the thesis that success is viewed solely from the standpoint of making money, getting positions or power. Many of the stories make it quite clear that the largest material success often comes by accident. Forces over which one cannot have control often crush one man and make another. True, hard work and clear thinking and quick repartee usually accompany success, but are by no means always *attended* by success. Unfortunately strategy can be used in "handling" for both good and evil purposes. Surely, a book like this written largely for young business men, should make the distinction between putting yourself or scheme "across" and success. There seems to be no line of demarcation among the men used, provided they got what they went after. With these weaknesses in mind, it is a great book. F. M. POWELL.

Doran's Ministers Manual for 1932. Compiled by Dr. G. B. F. Hallock, "The One Volume Library for Preachers". Richard R. Smith, New York. 639 pages. Price $2.50

About all one needs to say is that a new minister's manual is out! How Dr. Hallock can bring out annualy such an "inexhaustible fund of new ideas for every Sunday of the year" and at such a price is a perennial marvel. Well, the 1932 "Manual" is here with all of its rich tradition to live up to, with all the competition to face, and with a constantly more critical constituency to satisfy, and mirabale dictu, it actually achieves against all odds and is the best of all the seven that have been published.

It contains not only "high grade Homiletical material" but sermons of every variety—special days, seasons, etc. There are suggested Prayer meeting talks, Sunday-school lesson com-

ments, Devotional readings, quotable Poems—new and old—sermons to children, rich and varied illustrations, Bulletin Board slogans, and topical comments on more than a thousand texts of Scripture, all in all, to any who have known the former issues a simple announcement that the 1932 Volume is available will be sufficient. F. M. POWELL

Peloubet's Select Notes on the International Sunday School Lessons. By Amos R. Wells. W. A. Wilde Company, Boston.

For fifty-eight years the teachers of our land have been turning to these "Select Notes" for help in lesson preparation. Dr. Wells who has a library of over twenty-four thousand volumes, focuses on this book the best thoughts he can glean from a very wide range of reading.

This new volume is up to the standard in every particular and will be welcomed by a host of eager teachers who have been helped in other years. KYLE M. YATES.

The 1932 Tarbell's Teacher's Guide, to the International Sunday School Lessons. By Martha Tarbell, Ph.D. Fleming H. Revell. 432 pages. Price $2.00.

This new volume, the twenty-seventh, is everything that the Sunday-school teacher could wish for the year 1932. These volumes are not ante-dated when the year is finished, but are valuable for all time for reference, inspiration and devotion. The wealth of quotation, both prose and verse, add immensely to its value. Dr. Martha Tarbell is not simply a student, but a sympathetic, scientific scholar. Through the years her "Guide" always good, has steadily advanced as she has grown and as the demands of her constantly increasing clientel have grown. She does not simply keep pace with the demands of Sunday-school teaching, but for years she has set the pace. Interesting material for and the right approach to all ages and classes keep this volume in the van of Lesson Helps. It is a satisfaction to own a copy, it as an unfailing source of inspiration and help to use one. F. M. POWELL

Hymns in Human Experience. By W. J. Hart. Harper and Bros. Price $2.00.

This is not a history of hymns but the kind of book the minister so often desires, i. e. a fine collection of stories about what hymns have done. for men and women. It is a rich source book for illustrations. Also, it is added evidence of the value of Christian songs and singing. R. I. JOHNSON.

Body Guard Unseen. By Vincenzo D'Aquila. Richard R. Smith, Inc., 1931. 279 pages. Price $2.50.

It is indeed difficult to estimate, properly, such a book as this one. It is quite easy to say that it is thrillingly interesting, and likewise, to say, that it gives a rather true picture of "militarism" officially, whether in this country or any other!

At any rate, the book is a personal story of a fine young Italian (the author) who went back to his native land to engage in the "Great War" before America, (from whence he sailed) had entered the conflict. His reception, his treatment, his discoveries and his disillusionments about the whole system of war are worthy of any sane young man of this twentieth century. One sees the ghostly and the ghastly *system* as it is—and it *never* is beautiful!—

There will be differences of opinion, always, as to his new sense of God, his mystical experiences, his "God-Power", etc. The author is not so happy in theological discussion as in narrative. His religious training and previous experience had been wholly Roman and mechanical, hence to have a sense of vital experience with God was so new and strange that one does not wonder that the young man was often at loss to rationally explain. One is not certain that some of his "mysticisms" will add to the aim of book, i. e. promote cause of Peace. But one believes without doubt that the book as a whole will help to outlaw war in any form as a means of International settlement of difficulties. It will find an echo of sanction in the heart of all who known war by experience. F. M. POWELL.